The Christian Century

PUBLISHED WEEKLY

Michael Scott—Racial Crusader
By Cecil Northcott

Spanish Protestantism As It Is
By W. E. Garrison

For Whom This Bell Tolls
An Editorial

November Survey of Books
With Review of Jehovah's Witnesses Translation

NOVEMBER 1, 1950

In This Issue

W. E. GARRISON

literary editor of The Christian Century, concludes in this issue the series of articles on the present status of Protestantism in Spain which began in the issue for Oct. 11. Dr. Garrison spent some weeks last summer in Spain gathering the material for these articles.

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is general secretary of the British United Council for Missionary Education and editor of the Edinburgh House Press, London. He is also the London staff correspondent of The Christian Century.

KENNETH BOULDING

is professor of economics at the University of Michigan, and is a member of the Society of Friends. Dr. Boulding was the author of the much discussed article, "Our Lost Economic Gospel," which appeared in The Christian Century for Aug. 16.

STEVEN T. BYINGTON

of Ballard Vale, Mass., is probably best known to readers of this paper as the writer of pungent letters which frequently appear in its correspondence department. For many years an editor on the staff of Ginn & Co., Mr. Byington is also widely known as a translator of the Bible. We predict that whatever publishing house brings out the Byington translation, when completed, will find that it has a runaway best seller on its list.

CECELIA C. GAUL

is on the staff of The Christian Century.

GARLAND DOWNUM

is associate professor of history, Arizona State College, Flagstaff.

Next Week

Another of the "Great Churches"—this the church in the southwestern city of about 100,000 population.

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The Christian Century

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Coming Events

Nov. 2-4. Interseminary Movement, New England Region, Yale Divinity School, New Haven, Conn.; Douglas Horton, Paul Lehmann, James Pike, Robert Bilheimer, Albert Outler, Chalmers Coe, speakers.
Nov. 2-4. Philadelphia General Meeting of the Religious Society of Friends, Arch St. Meeting House.
Nov. 2-9. National Christian Teaching Missions (Federal Council of Churches, International Council of Religious Education), Sterling, Ill.; Johnstown, Pa.; Minneapolis; Helena, Mont.
Nov. 3-4. I.C.R.E. Regional Audiovisual Education Institute, Boston.
Nov. 5. Ford Hall Forum, Boston; David Bradley, speaker.
Nov. 5. Chicago Sunday Evening Club; Frederick M. Meek, speaker.
Nov. 5-7. Friends Philadelphia General Meeting, Philadelphia.
Nov. 5-10. National Christian Preaching Mission (Federal Council of Churches), Quincy, Ill.
Nov. 5-12. National Christian Preaching Mission, Buckhannon, W. Va.
Nov. 6-7. I.C.R.E. Regional Audiovisual Education Institutes, Chicago, Seattle, Toronto.
Nov. 7. Chicago Institute for Religious and Social Studies; theme: "Borderline Ethics with regard to War"; Ben Zion Bokser, Thomas H. Mahony, Wilhelm Pauck, speakers.
Nov. 7-8. Northern California-Western Nevada Council of Churches Annual Convocation for Ministers and Laymen, Berkeley and Oakland, Calif.
Nov. 7-9. National Convocation on the Church in Town and Country, Columbia, Mo.
Nov. 8-10. American Lutheran Conference 10th Biennial Meeting, Sioux Falls, S. D.
Nov. 8-10. Order of St. Luke (Methodist Sacramental Fellowship), North Shore Church, Glencoe, Ill.; Gerald P. McCulloch, Bishop John M. Springer, speakers.
Nov. 9-10. I.C.R.E. Regional Audiovisual Education Institutes, Des Moines, Iowa; Dallas, Tex.
Nov. 10-20. Evangelical United Brethren Church and General Conference, Dayton, Ohio.
Nov. 10-21. 37th Session, General Conference, Evangelical United Brethren Church, Dayton, Ohio.
Nov. 12. Ford Hall Forum, Boston; Hamilton Fish, Kurt D. Singer, speakers.
Nov. 12. Men and Missions Sunday.
Nov. 12. Chicago Sunday Evening Club; Donald B. Aldrich, speaker.
Nov. 12-17. National Christian Preaching Mission, Erie, Pa.
Nov. 13-14. I.C.R.E. Regional Audiovisual Education Institutes, Denver; Kansas City, Mo.; Sacramento, Calif.
Nov. 13-16. United Council of Church Women Biennial Assembly, Cincinnati.
Nov. 14. Chicago Institute for Religious and Social Studies; theme: "Borderline Cases with regard to the Law"; Augustine J. Bowe, Max Rheinstein, Ralph Simon, speakers.
Nov. 14. New York Institute for Religious and Social Studies; themes: "Great Western Theologians," "American Education and Religion," "Morals and Loyalties"; Paul J. Tillich, F. Ernest Johnson, R. M. MacIver, speakers.
Nov. 21. New York Institute for Religious and Social Studies; themes: "Great Western Theologians," "American Education and Religion," "Morals and Loyalties"; Paul Tillich, Arnold S. Nash, Irwin Edman, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, NOVEMBER 1, 1950 NUMBER 44

EDITORIAL

Genocide Treaty Ratified

NOW that 21 nations have deposited ratifications of the genocide treaty with the United Nations, that addition to international law will become operative next January. It makes illegal "acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group," and provides for trials before courts of the nation in which the crime is alleged to have been committed or before an international court. Either nations or individuals may be brought to trial. The fact that such a crime should have first been named and defined in this century is a sobering reminder of the nature of our times. But the fact that these nations so quickly approved the treaty first adopted by the U.N. Assembly in 1948 (with six more ratifications expected almost immediately) is evidence that the moral sense of mankind is not dead. Men of good will all over the world are still trying to throttle the sadistic forces loose among us, however desperate the struggle in which they thus become involved. Adoption of the genocide treaty has been, of course, a result of Hitler and his gas chambers. However, it represents a fear among statesmen that something like the horror of Hitler's effort to exterminate the Jews could happen again, and a resolve to prepare against such a possibility by putting it clearly outside the limits of international law. We regret that the United States, which took the lead in negotiating the genocide treaty, was not one of the 21 nations whose ratification brought it into effect. We believe that the reasons which led the American Bar Association to oppose ratification were less weighty than the reasons which have induced most American church bodies to endorse such action. Eventually, we are confident, American public opinion will bring about endorsement. But it is too bad to see the United States stumbling along near the rear of such a procession as this.

Give Cleveland a Fair Choice!

THE FIRST public statement made by an official of the planning committee of the National Council of Churches on the location of the organization's headquarters appears on page 1299 of this paper. It alleges that The Christian Century editorial of October 18 was based on a "serious misunderstanding." We fail to see wherein the misunderstanding lies. On the basis of our information, we said that the location committee was considering entering into an agreement in advance of the Cleveland conference which would commit the organization to locate its headquarters in New York. Dr. Adams' letter says that such an act was given "serious consideration," although he does not mention New York. It conveys the welcome information that the planning committee is not going to make the decision. It is our understanding that the committee reached that decision after our editorial appeared. Dr. Adams also says that the planning committee "may have a specific recommendation to submit to the National Council when constituted." He does not say that the recommendation will be for a New York location, but his reference to "other specific proposals" leaves this as a reasonable inference. The one new piece of information contained in his letter is that "three or four major denominations" are involved in the committee's forthcoming proposal, whose provisions are still a secret. What are these denominations? Has a representative cross section of any of them been consulted on this important question? It should be. It can be. Each church delegation to Cleveland is obligated to make certain that it expresses the mind of a geographically representative cross section of its denomination on this matter. It can quickly obtain this information by fair sampling methods. Moreover, the planning committee has an obligation to present not one proposal concerning location to the Cleveland convention, but at least two. It has one for New York. Let it show equal zeal in negotiating another near the center of Protestant life in this country. Let it give the Cleveland convention a fair choice!

Niemöller Challenges German Rearming

MARTIN NIEMÖLLER has as sure an instinct as had Martin Luther for picking out the hot spots in his nation's affairs and plunging into them. His latest foray has brought him into action against West German rearmament. To be sure, the open letter which went to Chancellor Adenauer denouncing alleged moves in the direction of remilitarization was signed by 37 pastors and issued in the name of the Brethren Council of the Confessional Church. But Niemöller fowarded it with a personal letter to Adenauer, and Niemöller has been held responsible. Once again, all Germany is debating a Niemöller issue. Politicians, church leaders and the press have rushed to warn the German public against regarding Niemöller as more than an individual espousing individual views. But no such excitement would have been whipped up had it not been clear that Niemöller, in this case as so many times before, was

speaking what is in the minds of millions of Germans. The Confessional protest, Niemöller told Adenauer, was touched off by a letter from former Lt. Gen. Paul Mahlmann to one of his old army buddies, who happens now to be Niemöller's secretary. In the letter General Mahlmann said something about being at work forming German troop units. General Mahlmann now says that these are simply labor battalions to guard American army stores, and regrets that "a certain unclearness in expression" had led to a misunderstanding on Niemöller's part of what was, after all, a private letter. There is considerable skepticism throughout Germany as to how much misunderstanding there was. In any event, the episode has served notice on Adenauer that the Bonn government cannot institute a military revival without being challenged by an influential portion of the Evangelical population. The strongest Protestant in Adenauer's cabinet has already quit because he believed that the chancellor was responding to American pressure to rebuild a German army. Niemöller's intervention shows that the West German Protestants are by no means ready to give united support to the formation of a new German fighting force. They are as afraid of what it would do to European democracy as are the French.

Lucknow Conference Bares Fear of American Aims

AMERICAN DELEGATES to the recent meeting of the Institute of Pacific Relations at Lucknow appear to have come away astonished, apprehensive and in many cases angry. Evidently, they had not been prepared for what they ran into. From start to finish the Lucknow meeting, if the extensive reports in the *New York Times* are to be credited, spent most of its time in vigorously criticizing the Asian policies of the United States and revealing suspicions of American motives in matters of international economic aid. All the protestations of President Truman, the state department, the Voice of America or of other American spokesmen regarding our lack of desire for political or economic advantages had evidently failed completely to register with most of the Asian delegates at Lucknow. Led by the Indians, these Asians rubbed it into their American fellow delegates that they didn't like what the United States is doing in North Korea, Formosa or Indo-China, and that they suspect that any offers of financial or economic assistance this country may make will have strings attached. We will demand, they fear, support in our cold war against Russia as the price of any help in their admitted economic difficulties. The real purpose of our current policy, they charge, is not to help the peoples of Asia but to line up allies for a coming war with the Soviet Union. The Institute of Pacific Relations is, to be sure, an unofficial body, and the delegates who met at Lucknow from 16 nations represented only themselves. But they were a distinguished group of individuals, and their almost common attitude of complaint against American policies and questioning of American motives is a fact about today's world not to be lightly dismissed. Such an experience as the American delegates went through at Lucknow, while a blow to their pride of country, should serve to show again why the U.S.A. needs to make its operations in Asia an adjunct of U.N. operations, and needs to push for more participation by Asian members in the formulation of U.N. policy. Especially is this an evident need with regard to economic projects, both loans and industrial help of a Point Four variety.

Swedish Parliament Votes Against Separation

A SPECTER is haunting the established churches of Europe. It is the call from the working masses, for separation of church and state. It came up again in the Swedish Parliament recently, and again the vote went heavily in favor of continuing the present Lutheran establishment. But the vote did not tell the whole story. Here is what happened: The established Church of Sweden asked Parliament for increased funds to train deacons and to raise the salaries of ministers. Thereupon two deputies from the Social Democratic party introduced a resolution providing for the separation of church and state. This has been one plank in the Social Democratic platform for years. The Social Democrats are the strongest party in Sweden. If the time ever comes when they decide to make a real effort to carry their party platform into effect, they can undoubtedly legislate disestablishment. Up to the present, however, they have shown no intention of doing anything to change drastically the existing state of affairs. It was so again when this year's resolution for separation came to a vote. Several Socialist deputies made speeches against the idea of an established church, but in the balloting enough Socialists abstained from voting to give the state-church principle majorities of 89 to 24 and 84 to 15 in the two houses. Thoughtful members of the Church of Sweden will not, however, take too much satisfaction from this vote. They know that it is this very failure of the Socialists to redeem platform pledges which gives the Communists one of their strongest talking-points when they try to woo Swedish workers from their allegiance to the Social Democratic party. Some day the Socialists will decide that their only defense against this line of attack is to make good on their party program. When that day comes, disestablishment will come with it.

No Army Monopoly on Relief in Korea!

WINTER of New England severity is beginning in Korea. Millions are homeless and destitute. Large-scale disaster relief is going to be necessary before any longer-term rehabilitation is possible. How is this to be given? Obviously the army in the field must carry the main load at first. But there is no reason why the army should not immediately invite civilian relief organizations, including those in the churches, to begin participating in the enormous task, for the army should turn the job over to civilians at the earliest possible moment. This it has so far refused to do. Both the army and the state department so far insist that all relief be pooled and turned over to the army. The voluntary agencies, which are setting up an organization for Korean relief, rightly hold that (1) contributions of voluntary agencies should carry an identification of their origin and (2) that agency representatives should be permitted to enter Korea and check on the use

made of their gifts. Why not? An illustration of the situation can be found in the relation of Church World Service to Korean relief. This organization of American Protestant churches has already made available to Koreans its entire stock of relief supplies in Japan and Korea. The army's report of what it has sent to that country for civilian use includes this C.W.S. material. Now General MacArthur is calling for an estimated $146 million in food and other relief supplies for use between now and July 1. A proposal has been made to the United Nations by the state department to set up UNKRA—the United Nations Korean Relief Administration. This should be done without delay. Meanwhile, the voluntary agencies should be permitted to carry their share of the load. C.W.S. now has 100,000 pounds of badly needed clothing ready for shipment. Its representative, Henry D. Appenzeller, experienced Korea missionary, is ready to leave for Korea to supervise its distribution. The state department should cut through Pentagon red tape and start Mr. Appenzeller and the church relief goods on their way. Relief is not an army monopoly.

Connecticut May Legalize Church Gambling

TENTATIVE APPROVAL of a proposal to legalize "games of chance" for the benefit of civil, fraternal, charitable and religious organizations has been voted by the state legislative council of Connecticut. Final action will be taken after next week's election. Church influences which persistently push for legislation of this kind refuse to admit that there is any connection between the legalizing of gambling for the benefit of churches and the nation's desperate problem of dealing with organized gambling as a source of public corruption. . . . The international department of the British Council of Churches has asked the British government to take a stronger stand on the Southwest Africa issue. The Union of South Africa, it points out, does not own this territory, although it is acting as if it did. The British Council of Churches wants pressure put on South Africa to make it observe the advisory opinion of the International Court of Justice. . . . Watch for the next big test on Roman Catholic domination of the public schools in a case to be fought out in the Missouri courts. Suit filed in the circuit court of Clay county, in which the state capital is located, would enjoin four public school districts from levying taxes or receiving state funds on the ground that they are really parochial schools, connected with Catholic churches, taught by nuns and lay brothers. We have read the petitions submitted in this case, and believe that if it ever comes to trial it will create a national sensation. . . . In welcoming new students, Chancellor Robert M. Hutchins of the University of Chicago called on them to pray for peace, and that the university might not be diverted from its proper functions by war work. "We do not glory in the part that this university took in the last war," said Dr. Hutchins, evidently referring to its contribution to the making of the atomic bomb. "We can only regret that circumstances compelled us to divert this institution from its proper task. A munitions factory cannot be a university." . . . Jesse M. Bader, head of the Federal Council's United Evangelistic Advance, says that Sunday December 31 will be observed throughout American Protestantism as "Mid-Century Jubilee Sunday." A 12-hour vigil of prayer will be widely observed, it is hoped. . . . Stiff penalties attach to a new law in Greece to punish "blasphemy." But "blasphemy" is so defined as to apply to almost anything the Orthodox Church does not like. It could be used to restrict rigidly the activities of evangelical churches, or suppress bodies such as Jehovah's Witnesses.

Unhappy Israel

HENRY MORGENTHAU, JR., continues to run into bad luck as a dabbler in international affairs. Already tagged as the author of the discredited Morgenthau plan for reducing Germany to a goat pasture economy, the former secretary of the treasury was just on the point of leaving Tel Aviv for a Washington meeting at which he expected to raise a billion dollars for the Zionist state when the Israeli government fell with a crash. Presumably Mr. Morgenthau will go ahead with his meeting. And presumably the American Jewish businessmen who attend will come across with the billion. It's a case of either doing so or seeing panic sweep Tel Aviv and Jerusalem. But recent events in Israel will hardly reassure American investors in Mr. Morgenthau's loan as to the soundness of their investment. For Israel is in serious difficulties—economic, political and social—and the fall of the Ben Gurion cabinet simply makes it impossible any longer to disguise how serious those difficulties are.

In many ways, the young state of Israel has performed prodigies. The picture drawn in a recent issue of this paper by Rabbi G. George Fox ("We Visited Israel," August 16) was true, if somewhat selective in its facts. There has been a quality of enthusiasm, courage and devotion about the effort to establish the new state which compels respect, however much the observer may question some aspects of the total enterprise. In the building up of its cooperative farming colonies, for example, Israel has shown the world its finest examples of contemporary pioneering. And any political veteran must have recognized the dexterity with which Premier Ben Gurion has managed to hold his cabinet of antagonistic elements together and to keep the Knesset functioning, split up though it has been among a dozen parties. Whatever one's opinion of the probable long-range outcome in Israel, the settlers who have crowded into that territory have rated the applause which should always go to a gallant try.

However, those who have looked underneath the surface have been aware all along that certain basic questions were not being answered, certain basic problems were not being solved. Those questions and problems are brought sharply to world attention by Mr. Ben Gurion's resignation. They should be fully and frankly debated during the two-month campaign period which has been provided before the election of a new parliament. We are surprised that American Zionists, who have such a stake in the venture in Palestine, have not demanded more candid discussion of these questions. Perhaps now that the election canvass is under way in Israel, there will be a new demand for facts over here.

Can Israel, within its present borders and with its pres-

ent resources for production, be made a workable economic enterprise? That would seem to be a fairly fundamental question. It is one from which most Zionist leaders shy away. They do not deny that Israel today is existing on foreign handouts—mainly American handouts. With imports five times larger than exports, with rationing producing a black market problem of rapidly growing proportions, with confidence in banks, currency and government stability so slim that the population in cities and large towns is reported on a buying spree to turn their funds into goods—with conditions of this kind for anyone to see, the fact of an economic crisis cannot be denied. It brought the recent emergency meeting of American Zionists in Tel Aviv, which kicked off Mr. Morgenthau's effort to float a billion dollar loan.

It is insisted, however, that this is just a passing crisis. The little country has not been able to assimilate the heavy immigration which has poured into it. Its 550,000 newcomers in the past two years have doubled the population. It will take time to make these immigrants producers. So far most of them are just mouths to be filled. But wait a little while and everything will be all right. If skepticism is expressed concerning the ability of the restricted territory ever to support a 2 million population, then the skeptic is told how Point Four developments in hydroelectric power and irrigation will presently make the desert and the rocky hills blossom as the rose. As to how the Arabs, who control most of the water essential to such enterprises, are to be induced to cooperate, not much is said.

Can the Israeli immigration policy be carried through to success? Here is a second question which needs more discussion than has so far been given it. Israel's present policy of welcoming any Jew from anywhere is a product of the horrible tortures inflicted on the Jews of Europe by Hitler and the tsars. It comes from the Jewish heart rather than from the head, and it does great credit to that heart. But it leads to at least two problems. First, as already suggested, how is this horde of immigrants to be assimilated, to be made productive members of the community? Second, in the light of what has already happened to the Arab inhabitants, will unlimited immigration mean more Arab expulsions and can the state of Israel ever achieve a firm peace while it is surrounded by a horde of miserable wretches who hold it responsible for their misery?

The new immigration which has come flooding into Israel recently is not, in the main, like the immigration of young idealists who carried the farm colonies to a productive triumph. These newcomers in most instances are city dwellers, and most of them don't want to be anything else. They want to be diamond merchants and booksellers and storekeepers and bankers and commission merchants in Tel Aviv and Jerusalem. Many of them are too old to try to wrest a living from the land. But they cannot exist by taking in each other's washing, and it does not seem probable that even the generosity of American Zionists will suffice to support them forever.

As for the question of the Arab refugees, it certainly is time for a different kind of discussion in Israel and within Zionist circles elsewhere. Hitherto, reference to the 750,000 Arabs who have been driven out of the country and now breed desperation in the refugee settlements surrounding has been met by debate over the circumstances under which they left. But that evades the fact that these refugees are out, they are in misery, they do see the new Jewish immigration in possession of their former homes and lands, and they do believe that more immigration will lead to more sequestration of Arab holdings. It is this fact with which Israel must deal if it wants a secure peace, as Kenneth W. Bilby has recognized in his book, *New Star in the East*. So far, however, there has been only vague talk and no action.

Can a secular state of Israel, such as Premier Ben Gurion envisages, finally satisfy the emotional longings of the Jews who are "returning" to it? Here is a third question which goes deeper than either of the other two, although there is even less readiness to come to grips with it in Jewish circles. The ranking parties in Israel—Ben Gurion's Mapai and its leading rival, the radical socialist Mapam—both have Continental socialist backgrounds. They are as positively secularist as European Marxism has been since the publication of the Communist Manifesto. On the other hand, the organized religious parties, with which Ben Gurion has been cooperating to keep his precarious premiership, represent a conception of Jewish orthodoxy which has found expression at the Wailing Wall in Jerusalem for centuries but which the secularized immigrants simply will not accept.

The result is a melee of intractable elements. The orthodox make all sorts of demands as the price of giving any of the secular parties a parliamentary majority. Rabbis from this country and England—especially Reform rabbis—complain that they are ignored and dishonored. And the distracted party leaders, such as Ben Gurion, insist that if they give the organized religious elements the control they demand over the nature of Sabbath observance, marriage, divorce and the courts, they will precipitate a civilian eruption. Having proved that they can bring down a government, however, the orthodox, now being strengthened by immigration from the Middle East, are likely to be more rather than less intransigent.

Where is Israel coming out? Who can tell? For a time it can struggle along from one temporary political compromise to the next, having its way paid by U.S. philanthropy. If the United States government can be induced to make direct grants in aid—as the mayoral candidates in New York's current election have been demanding—this period of being carried as a sort of international relief project may be spread out over a number of years. But it will not go on indefinitely. If Israel is to survive, sooner or later it will have to find a firmer basis of existence than as a handout state. What will it need to do to find that firmer basis?

First, it must do something about the Arab refugee question which will convince the Arabs that Israel intends to treat them with justice and live beside them as a good neighbor. Until healing comes to this cancer of hatred in the Near East which is composed of the ring of Arab refugees surrounding Israel, peace can never be secure and the life of the new state will always be in jeopardy. Second, it would seem that a more modest immigration policy should be adopted. It is no longer true that the doors of Israel must be kept open to provide a refuge for helpless Jews fleeing for their lives. An immigration policy based on the ability of the land to assimilate those who come in a viable economy would now seem plain good sense. Third, a much more determined effort should be made to train the new

immigrants who have already arrived for life as producers on the land. In this connection, perhaps it is time for the political Zionists to step aside for the moment and let such an organization as O.R.T.—the Organization for Rehabilitation and Training—take the leading role.

But fourth, and most important of all, something needs to be done about the religious tangle if it is not ultimately to ruin Israel from within. What should that something be? Here we dare to put forward a suggestion which we know will be greeted with scorn and abuse. We believe that the rabbinate of the West, especially the rabbinate of America and England, should see in Israel a missionary opportunity to set before the population of that new nation an interpretation of the religion of Judaism which is compatible with modern thought and a challenge to higher ethical levels of living by men in the modern world.

As matters stand in Israel today, religion is represented in popular thinking by the medieval practices and thinking of orthodox groups whose interpretation of the demands of piety merely succeeds in confirming most of the population in its secularistic and often atheistic outlook. But why should obscurantism and legalistic ritualism of this sort be allowed to pre-empt the field? Ten years of determined and sacrificial missionary effort by such enlightened Jewish religious leadership as we are familiar with in this country could change the whole religious picture in Israel, and so the prospect for the new nation's future spiritual wholeness and health.

For Whom This Bell Tolls

IS AMERICAN Protestantism responsible for the secularization of public education in this country? Canon Bernard Iddings Bell, who aspires to be the American counterpart of the Gloomy Dean of St. Paul's, says it is. His views appear in the October 16 issue of *Life,* which is devoted to the highly laudable purpose of awakening the American people to the critical condition of our public schools. We have only the warmest commendation for *Life's* effort and for much of the material which appears in this issue. We hope it will be read by all the millions who look at *Life's* pictures. But Dr. Bell's dicta cannot go unchallenged. He has placed before millions of Americans a historically untrue, educationally unsound, religiously vulnerable and politically dangerous interpretation of the American school situation. It requires an answer.

Canon Bell currently describes himself in *Who's Who* as "general consultant on religion and education and pastor of Episcopalians at the University of Chicago." His varied career included a period as warden of St. Stephen's College, Annandale-on-Hudson, an institution which no longer appears in the American Council of Education's directory, *American Schools and Colleges.* After a disappointing period in which he attempted to put his educational ideas into practice, Canon Bell began to do considerable writing. Of the eighteen books with which *Life* credits him, only two are on education. His article summarizes the argument of his latest foray into this field, *Crisis in Education.* His general point of view is indicated by the titles of other books from his typewriter: *A Catholic Looks at His World, The Priestly Way, The Church in Disrepute.* Canon Bell always writes with punch, and sometimes with great insight. There are parts of his article in *Life* which show both virtues. But the total impression is calamitous.

Canon Bell charges that American education neglects "the basic disciplines," that it tends to turn out graduates who expect the "cheap success of reward without labor," that it mixes technology and liberal learning and thus "denies our society the training of leadership." American education is fully able to speak for itself on these issues. But his fourth point is a different matter. It is that American education treats religion as a dispensable diversion, producing a general state of religious illiteracy with all its consequences, because of the policies of "a shortsighted American Protestantism." We would not be religiously illiterate, the argument runs, if religious instruction had not been banned from the public schools and if tax support had been granted to schools conducted under religious auspices.

These things happened, says Dr. Bell, because a century ago American Protestantism was divided between traditionalists who preached man's need of redemption and modernists who proclaimed faith in man's self-perfectibility. According to the Bell version, the contending parties barred each other from teaching religion in the public schools. Then Catholic immigration set in and Protestants combined to refuse to divide public school funds with Roman Catholic and other schools. So Protestantism is to blame on both counts. It is a neat theory. At one stroke it gives a workout to two of Dr. Bell's pet peeves. It puts Protestantism in its place as the enemy of real education, and that pleases his Anglo-catholicism. And it discredits the public schools, which plays into his undemocratic bias in favor of church control of education through parochial schools.

This theory has various defects, most of which stem from the fact that it is historically untrue. Elwood P. Cubberley, whose status in the field of education is indicated by the circumstance that the *Encyclopedia Britannica* chooses him to write its articles on educational history and administration, says in the encyclopedia that the elimination of sectarianism from education came about this way: "With the coming of foreign immigration, which began to be marked about 1825, and the intermingling of peoples in the cities, religious uniformity ceased to exist. As necessity compelled the state to provide education for the children, sectarian differences made it increasingly evident that the education provided must be nonsectarian in character. The secularization of education in America thus came about as an unavoidable incident in the development of government among a people, and not as either a deliberate or wanton violation of the rights of the church." In other words, the elimination of sectarianism from education, which is a good thing for both religion and education, came about by decision of the whole people, working through the democratic process.

Religious differences existed in pre-1840 America, but would never by themselves have produced the results that came from immigration, urbanization and industrialization. Protestant diversity had something to do with the final outcome, although it is significant that this diversity

had existed for a long time without making much difference. But Roman Catholic claims had a great deal to do with the direction of educational development when the public school system was assuming its final form. Says Professor Cubberley in *Public Education in the United States*: "Largely through the demands of the Catholics, one of the most interesting fights in the whole process of secularizing American education was precipitated in the city of New York."

In 1840 the Roman Catholic Church applied to the New York city council for a division of the city school fund and, on being refused, carried its demand to the legislature of the state. A Jewish and a Presbyterian church also applied for a share, but Methodists, Episcopalians, Baptists, Dutch Reformed and other Presbyterians opposed a division of public funds. The result was that the legislature brought into being the board of education for New York city and ruled that no portion of the school fund was to be given to any school where "any religious sectarian doctrine or tenet should be taught, inculcated or practiced." Mr. Cubberley says: "Thus the real public school system of New York was evolved out of this attempt to divide the public funds among the churches." Which church initiated the proposal? The Roman Catholic, Canon Bell.

A similar situation developed in Massachusetts. Professor Cubberley says that "in 1853 the representatives of the Roman Catholic Church made a demand on the [Massachusetts] state legislature for a division of the school fund of the state." To settle the question, the legislature submitted a constitutional amendment to the people. It declared that public funds must be reserved for public schools only. In 1855 the amendment was approved. Again it was Catholic initiative that produced a situation from which a democratic people could escape only by the secularization of their public schools. This happened in state after state. And now the blame is laid on "a shortsighted American Protestantism." This is about as convincing as the North Koreans' complaint that the Republic of Korea was the aggressor.

American Protestantism was shortsighted, according to Canon Bell, because it refused to sanction the use of state power to tax all citizens for the support of schools under religious auspices. This puts the canon in the position of saying that Protestants in Massachusetts and New York were shortsighted because they upheld religious freedom by declining to compel people to support Roman Catholic parochial schools through funds paid in taxes. He supports this astonishing position by declaring that "those who wrote into the Constitution that in our land there must never be an established church had no idea that anyone would construe this to ban religious instruction in schools, or to deny tax-support of schools conducted under religious auspices. There is no evidence whatever of intention on their part to make such prohibitions."

Canon Bell should make the acquaintance of James Madison, who wrote a famous "Memorial and Remonstrance Against Religious Assessments" during the summer of 1785. The historic Virginia Statute of Religious Freedom was then being debated. This statute is generally believed to have had more to do with the form of religious liberty adopted in the Constitution than any other act that preceded the adoption of the First Amendment. Discussing establishment, Mr. Madison said: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects? That *the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment may force him to conform to any other establishment in all cases whatsoever?*" The compulsory payment of money through taxes for the support of religious activities of whatever sort was, in Mr. Madison's mind, of the essence of an establishment of religion. That the people agreed with him is shown by the fact that shortly afterward they adopted the Virginia statute and then the First Amendment to the U.S. Constitution.

Reading Canon Bell this little lesson in the history of American education has taken so much space that we will have to be brief in dealing with the educational, political and religious fallacies of his indictment of American public schools. Educationally he has little sympathy with the idea of equality of educational opportunity for all children. He is more concerned with the training of an elite than in bringing up the standards of the many through universal education. He contrasts the alleged failures of the public schools with the supposed advantages of parochial education in a way which indicates that his main interest lies with the latter. But if he wants all educating done by the churches, if he seeks a division of tax funds among them for the support of a vast network of competing systems of parochial schools, then he is a century behind the times and no friend of public education.

The commingling of the functions of church and state which is implicit in Canon Bell's alternative to the public school system would destroy American democracy. It seems impossible for people of the authoritarian or medieval type of mind to grasp the evidence which lies everywhere before their eyes that the principle of separation of church and state is a principle of health for both; that the undermining or destruction of this as an operating concept in our society would disrupt it in strife and chaos. Essentially this principle affirms the wholeness and unity of American life, which is a religious as well as a political value. This wholeness exists not merely because it is tolerated by the free churches of this country, but because it is championed and vigorously upheld.

Dr. Bell's criticism of American education roots not in its hostility or indifference to religion, but in the fact that no system of public education can ever be compatible with his own rather specialized concepts of religion. He defines religion as "man's search, in a world where every human career ends in frustration of ambition and speedy death, for strength and courage to be gained from the heart of a spiritual reality greater than matter, greater than individual man, greater than the more or less human race. . . . A good education is not so much one which prepares a man to succeed in the world as one which enables him to sustain failure."

This concept ignores God as the Creator whose divine initiative calls into cooperation the utmost man can give with God's help. It is deaf to the joy of triumphs wrought by the spirit of of God through his children. It is agnostic

toward the possibility that man, who cannot succeed in his own strength, can yet glory, as Paul did, in victories of grace won through working together with the Father. It is blind to the universality of Christian vocation, to the necessity of the church's continuing as the minister rather than the master.

It also fails to understand the Christian love and wisdom which since the Reformation have led Protestantism step by step toward the support of universal education, or to appreciate the fact that we would have neither public nor very many parochial schools if Protestantism had not rediscovered the Bible and come to believe it must be read and understood. The Roman Catholic Church, for example, is quite lethargic and half-hearted on the parochial school issue in those countries where it has complete control. The result is that in these countries, where the church is all-powerful, the literacy rate is generally low among the children of all but the rich.

There is plenty of room for criticism of American public schools, and of the relation of Protestantism to education. Much needs to be done to extend equality of educational opportunity to all classes and races, to provide room for the most talented to rise to the limit of their abilities, to define more clearly the nature and goals of the educational process. The Protestant churches still have to advance much farther in the direction of assuming the responsibility which is theirs to provide the religious education which the schools cannot offer. The function of criticism is to help fill up what is lacking, to spur parents, educators, citizens and churchmen out of their complacency. But the criticism which can best do that is that which is offered by men who accept the Protestant and democratic presuppositions on which the American system of church-state relations is based. Canon Bell accepts neither. His criticism is one which, if taken seriously, would fundamentally alter the character of American society. That being the case, let it be understood for whom and for what this clamorous Bell tolls.

The Four Freedoms in Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Can you remember away back to the time when we were all talking about the Four Freedoms? There were pictures painted about them; they were the cornerstone of the new world to come after the war. Now, alas, they have largely gone into the limbo of the forgotten, like too many other good things.

I got to thinking about them a few Sundays ago in church. The sermon, as far as I could make out, was on the book of Lamentations, and I found myself making a few lamentations of my own and wondering whether a new set of four freedoms might not be ordained for observance in church.

I seem to remember dimly—I do everything dimly—that Henry Noble MacCracken, when president of Vassar, proposed four freedoms for college students—freedom from family, freedom from faculty, freedom from administration and freedom from self. Those are good items, but "freedom from faculty" tops them all. That would carry every campus in America unanimously.

Here follows a battle cry for four freedoms in church.

1. Freedom from mildewed pulpit illustrations. There are more than a hundred of these hardy perennials, not so hardy as they used to be. They interrupt a preacher's flow of thought, if any. These veteran stories served their time and generation nobly. They have wrought righteousness and put to flight armies of aliens, and they ought now to be allowed to rest in peace, without being "activated" every Sunday morning at 11:30. They should be pensioned and installed in a home for worn-out illustrations.

Permission to shriek is hereby given to any church member in regular standing the next time he hears about the boy who put his finger in the dike and saved Holland. The same goes for the story of the man who asked three workmen on a cathedral what they were doing, and the woman who told Turner that she never saw sunsets as he painted them. There are 97 others. The recent revelation of Dr. Enslin in the *Pulpit* on lachrymose illustrations was divinely inspired and ought to become a classic.

2. Freedom from "oo-la-la" anthems. These are pretentious pieces of synthetic music beyond the powers of the volunteer choir. The trouble is not with the choir; they can do all right with fitting music. But tradition often deals out to them coloratura stuff that would chill the heart—and the larynx—of a Lily Pons. Still, things in the choir loft are infinitely better in this respect than they were a generation ago. Which leads me to raise the query: Was Dudley Buck, the Old Reliable, a blessing or otherwise?

3. Freedom from jokes about the collection. If you reply that jokes about taking a collection are passé, the answer is a question: "How much do you get around?" One of Satan's master strokes has been the inculcation of the delusion that a collection is something to be apologized for and made palatable by cheap jokes. That idea has done more harm to the legitimate right of the church and social enterprises to support than all the attacks ever launched from outside, including the persecutions of Nero. The New Testament is full of collections; none begins with a joke.

4. Freedom from sepulchral noises from pulpit and platform. The deep oratorical rumbling that is all too often supposed to be the correct noise on the platform brings the thought, "Hark! A voice from the tomb!" Many ministers and other speakers give a vocal interpretation of the story of Dr. Jekyll and Mr. Hyde. At the foot of the stairs they are working and talking members of the human race. "Good morning, Mrs. Jones. I hope Willie is getting over the whooping cough." Just like that. But when they mount four steps, they turn into vocal Mr. Hydes—a hideous transformation—emitting sounds that are "out of this world." Sometimes they do it by intoning; sometimes they sound like an eager beaver radio announcer, so orotund and mellifluous that stopping the sound seems a case of justifiable homicide.

Yours, SIMEON STYLITES.

Religious Liberty in Spain

IV. The State of Spanish Protestantism

By W. E. Garrison

HOW MUCH liberty Spanish Protestants and their churches enjoy is one question. What they are actually doing under this policy of limited toleration is another. When one considers the repressive measures which the government practices, at the insistence of the Roman Catholic hierarchy and in accordance with the reiterated principles of the Vatican, the picture is rather dark to eyes that have been accustomed to the fuller light of liberty. But when one observes the religious life of these barely and reluctantly tolerated churches, the scene is bright.

The story of early Christianity viewed in these same two ways gives similarly contrasting impressions. The anti-Christian laws and administrative procedures of the pagan Roman empire constitute a record discreditable to the empire, but they are only environmental factors in the positive history of Christianity. The important thing is to know how the Christians and the church stood up under persecution. As all the world knows, they stood up marvelously well—no thanks to Nero and Diocletian and all the persecutors between them.

Spanish Protestantism stands up well under a regime which, though not violent enough to be accurately called persecution, is rigorously repressive. Like the church in the catacombs, it has turned its legal disabilities to good account and has reaped spiritual benefits from its material weakness. Thus the Lord maketh even the wrath of man to praise him.

Churches Flourish under Repression

Every Spanish pastor with whom I had conversation testified that the membership of his church had gained greatly in numbers under the present regime. The pastor of one of the larger congregations in Madrid said that his church roll had been multiplied by three since the end of the Spanish civil war, 12 years ago, and he had a general impression that the increase had been in about the same proportion in most of the other churches in Madrid and Barcelona. Others were a little less definite, but all confirmed the statement that numerical increase had been notable and that it was continuing. Even if the numbers have been only doubled, instead of tripled, within a little more than a decade, that is a higher rate of increase than any American denomination can show and several times higher than the rate for American Protestantism (or Roman Catholicism) as a whole.

This increase in numbers is especially significant because there is no possible motive except religious conviction that can lead anyone to join a Protestant church in Spain. The nonreligious motives, which may conceivably have some influence in a strongly Protestant community, simply do not operate. In Spain, all the social pressures and pulls that encourage one to join the leading church in the community work in favor of joining, or remaining in, the Roman Catholic Church. Every worldly advantage—social, political and economic—is on that side. It *costs* to be a Protestant in Spain.

It may be added that, of the little foreign money that goes into Spain for the support of Protestant work, none is used in such a way as to create any possibility of what used to be called "rice Christians" in Oriental mission fields. I could find no trace of any native lay workers subsidized with foreign funds. Some Spanish churches receive aid from mission funds, but the meager salaries of their pastors are a guarantee of their disinterestedness. I have a few financial statements. One, representing a church which probably has as good outside connections as any, shows that the pastor receives a salary which, translated into dollars, amounts to about ten dollars a month. Wages are low in Spain, but even day laborers get a good deal more than that. This particular pastor is a man with good academic and theological training, a cultured gentleman in every respect. The motive of the ministry, like that of the membership, can be nothing but deep conviction and pure devotion.

By Personal Invitation

Spanish Protestants go to church. I attended no service at which the pews were not filled practically to capacity, and similar reports have come from other visitors who attended more regular services than I did. Many of the 231 listed churches are very small, and some of them meet in private houses, but many are of moderate size. One Sunday morning I found myself, quite unexpectedly, called upon to speak in a church with a seating capacity of about 200. The congregation was not much less than that. The minister of another church with a somewhat larger building told me that he had about 300 (almost a houseful) at his evangelistic service the previous Sunday evening, and that fully 100 of these were nonmembers who had been personally invited by the members. Of course there is no way of getting strangers to attend a service except by personal invitation, for public announcements are forbidden.

After putting together all that I could see and hear and such documentary evidence as could be found, the conclusion seems clear that Spanish Protestantism is zealous, active, devout and growing, and the unanimous testimony of the pastors is that it has all these qualities now in a much higher degree than in the period of complete religious liberty under the republic, in pre-Franco days. Two reasons for this were most frequently suggested.

The first reason adduced for the greater religious activity of Protestants now is that religion no longer has to compete with politics for their attention. Under the republic, politics was everybody's business. A very good thing, we Americans would say. But this was a new and intoxicating experience for most Spaniards, Protestants included. It went to their heads. They could not maintain a proper

balance between this novel and exciting interest and their other concerns, such as religion. At the same time when participation in political decisions became a right enjoyed by every Spaniard, membership in the "syndicate" (union or association) of his craft or trade gave him a voice in the determination of economic policies which directly concerned him. Suddenly entrusted with these rights and responsibilities, the Spaniard was overwhelmed by the wave of secularism.

Some of the "republicans" were, of course, antireligious communists. They were a minority, though current Phalangist propaganda describes all republicans and loyalists in the civil war as "Reds." But even the noncommunist republicans found religion occupying a smaller part of their attention. The Protestants generally were in this category. So, while the republic was the dominant regime and the Franco-Mussolini-Hitler coalition had not yet risen to overthrow it, Spanish Protestants enjoyed complete liberty but had less zeal for the practice of the religion which they were then free to practice not only privately but publicly. The losing race that religion ran with secular interests is symbolized by the report that, when the syndicates had their meetings at church hour Sunday morning, as they often did, their Protestant members cut church and attended the syndicate.

No Interest in Politics

All that is changed now. In the present regime there is no politics, so far as the common man is concerned, and no syndicates either. It cannot be said that he has no rights, for the *Fuero* promises him some, but he has no responsible part in the formation of opinion or the determination of policies in political or economic matters. If he has some rights guaranteed by edict from the top level of government, there is nothing that he can do toward implementing these general provisions. He is out of politics—definitely. There are many Evangelicals who hold, on principle, that the church should stand apart from all social and political questions and confine itself strictly to preaching the "simple gospel." Be that view right or wrong, it fits perfectly into the present situation in Spain. That is exactly what the Spanish Protestant churches have to do. So far as I could discover, that is exactly what they are doing. Protestants are living loyally under the existing government, letting it go its own way without protest except as they may petition for the religious liberty which it denies to them, and applying their undivided energies to edifying the saints and converting sinners.

If this statement seems to imply a criticism of Spanish Protestantism for unduly narrowing the circle of the church's concern, I wish explicitly to disavow any such criticism. It is, in my judgment, doing all that it can do. Of course Franco's regime is totalitarian. It is, in principle, as fascist as Mussolini's or Hitler's. But it is not now carrying on any such monstrous crime as the nazi genocide. While it denies to Protestants some rights that every decent government gives to every religious body that is not trying to subvert it, it is not entering into their churches to determine what gospel they shall preach and is not attempting, as Hitler did, to pervert the Protestant churches into an instrument of political policy.

The situation of Protestantism in Spain is not parallel to that of the Confessional Church in Germany in its days of struggle for the freedom of its faith from contamination by a gospel of hate, and no similar type of resistance is called for. It is much more closely parallel to the situation in which the Apostle Paul found himself when, as spokesman for a small minority group in an empire hostile to his religion, he declared that "the powers that be are ordained of God," or Peter when he exhorted his readers to "honor the king." Neither of these apostles sought or found safety by the expression of these sentiments, and one cannot be certain that the Spanish Protestants will indefinitely. But for the present they are reaping a benefit for their churches by enforced abstention from political activity and concentration upon the cultivation of religion.

Private Practice of Publicity

The other reason for the healthy state of the churches is also a direct consequence of the limitations upon freedom. As has already been explained in some detail, Protestants are strictly limited to the *private* practice of their religion. This is interpreted to mean freedom of worship within their churches, but churches must be inconspicuous and unmarked by any sign or symbol to show that they are churches, with no public announcement of the time or place of services—not even a four-by-six-inch notice on the door saying "Preaching at 11:00 a.m." The result is that the churches are wholly dependent upon word-of-mouth transmission of information about services and invitations to attend. Accepting the responsibility which this puts upon them, large numbers of lay members take it upon themselves to get the word to their friends and to others in the community.

Here again no statistical data are available, but the fact seems to be that the average Spanish congregation has, in proportion to its size, a vastly larger and more active "publicity committee" (though entirely unorganized) than the average American church. In fact, the congregation *is* a publicity committee. The church itself cannot advertise or post notices, but there is nothing to stop one man from telling another, in private conversation, that there is going to be a meeting at a certain time and place and inviting him to come and see for himself whether these terrible Protestants are as dreadful as he has always been told. A great deal of this kind of personal work goes on all the while. There isn't a preacher in America who would not rather have his laymen turn out that way and constantly cover the neighborhood with quiet personal invitations to church than have all the newspaper and billboard publicity that money could buy.

Reaching the Indifferent

I don't want to exaggerate the extent to which this is done by the Spanish Protestants. I did not actually see it done, but only heard about it. The prohibition of public announcements or any kind of general publicity is the chief reason why it is done so much more now than in the days of religious freedom. And this practice of personal announcement and invitation is probably the chief reason for the more rapid growth of the churches. Everywhere I heard pastors speak of their "classes of inquirers."

A further probable reason for the Protestant increase is that Spain contains a vast number of people who are

religiously indifferent. Considering how it was made a "Catholic country" and how it has been kept nominally so, it is inevitable that there should be a very large class of those who are only statistical Catholics, just as there are statistical Protestants in some countries. Some of these are antireligious. The official attitude toward non-Catholic faiths in Spain has been such as to produce the situation which one of the bishops described when he said that "for a Spaniard, the only choice is between Catholicism and nothing at all." Many have chosen the "nothing at all," but others are not convinced that these are the only alternatives. Spanish men tend to be more critical of the Catholic Church, and more detached from it, than Spanish women. But the critical and the detached also have religious needs. This may account for the fact that the masculine element is so strong in the Protestant churches.

The Influence of Women

A casual acquaintance, with whom I had what developed into a long conversation, expressed a firm opinion that the influence of women is the chief factor in holding Spain to the Catholic Church. From his point of view, which seemed to be completely neutral on the whole matter of religion, the church's hold on women is due to two things: the exaltation of the Virgin Mary, which gives their sex an honor it could not get in any other way; and the church's rigid stand on divorce. Spanish women are seldom self-supporting or capable of self-support, and the social system does not encourage it. Marriage is their only career and their only economic security. They know their men too well to trust them without an unbreakable bond guaranteed by both church and state.

Incidentally, some curious complications have arisen because of the changing laws under successive governments. Under the monarchy there was no divorce. The republic allowed it and many divorces were granted. The Franco regime not only repealed the divorce laws but canceled the divorces which had been granted under those laws. Thus, for example, a man who was married in 1925, divorced in 1930, and remarried in 1935, found himself in 1940 married to his 1925 wife, while his 1935 wife and the children of that marriage had no legal standing. In 1949 a new law legitimized the children of the annulled marriages and gave them equal rights of inheritance. They are now "the legitimate children of Señor Don A. and Señorita B." But the "señorita," who was a wife when she became a mother, is still legally just a young lady who committed the social indiscretion of having some children out of wedlock.

Repression Policy Backfires

To return now to the government's treatment of Protestantism and actual results of its policy. The intent of the government, and of the Roman Catholic authorities who work hand-in-glove with it, is of course to keep Protestantism bottled up, isolated, inactive, like a focus of infection which under present world conditions cannot be destroyed by cautery or surgery but which can at least be sealed off so that it will not spread its poison through the body politic. (This figure of speech is not my invention; it is borrowed from the copious Spanish anti-Protestant literature.) But the plan is not working very well. In spite of the restrictions on the Evangelicals, the word gets around. The description of them as rascals, degenerates and enemies of their country, as the Spanish Catholic press constantly calls them, does not check with the impression that their neighbors get by direct observation. Churches may be inconspicuous and unmarked, but a lot of people know where and what they are. A taxi driver who had taken me across half of Madrid stopped before the number I had given him and asked, "Is this the place—this Protestant house?" And another, taking me from there to call on another pastor, drew up before the right door and said, "Does the man you are looking for live in this Protestant church?"

From these and many similar experiences, from the activity of lay Protestants in quiet personal work, from the large attendance at church services, from Cardinal Segura's lament over "the ceaseless growth of Protestant propaganda," and from the fact of a healthy increase of membership, it may reasonably be concluded that the policy of repression has backfired rather badly. There is something to be said for the proposition that a little intolerance is a dangerous thing.

Spain at present is more than a little intolerant, but not effectively intolerant in the thoroughgoing fashion of the 15th and 16th centuries. If the objective is to make and keep Spain a completely "Catholic country," it is a risky business to permit even the private practice of any other religion. That word "private" is too flexible to be quite safe for either party. One can understand the feelings of those four zealous Catholic members of the Cortes who drafted and signed a protest against allowing any Protestant chapels to exist and who declared, in the same document, that "the phrasing of the *Fuero de los Españoles* if properly understood does not allow either the assembly of dissenters for worship (except in a private house) or the right to conduct propaganda." But the government has not been able to bring itself to that view.

The Spanish Predicament

The Spanish government is in the embarrassing predicament of having to face both ways in the matter of religious toleration. The Roman Catholic hierarchy and an intransigent section of the populace scorn the idea of tolerance for heretics as inconsistent with the Spanish tradition and with Catholic principles. But an open profession and practice of thorough intolerance makes for bad diplomatic relations (or none) with liberty-loving countries which are predominantly Protestant, and especially with the United States which, whether or not predominantly Protestant, has until recently shown firm attachment to the idea that religious liberty involves no government favoritism toward any one church.

So Franco's government must do the best it can to satisfy the popular and Catholic demand for intolerance and also the demand of world opinion for religious liberty. It is hard. When the Chief of State (i.e., Franco) soon after the publication of the *Fuero* issued a statement to the effect that "non-Catholic faiths now enjoy complete liberty in Spain," he elicited not only the above-quoted reply of the four Cortes delegates that the *Fuero* ought not to be so loosely interpreted, but also many other reiterations of the exclusive Roman Catholic right to religious liberty. For ex-

ample, the Archbishop of Saragossa (January 11, 1948): "The law of Spain does not permit either public worship for other religions or the spreading of their doctrines"; and a parish paper in Saragossa (April 4, 1948): "People who talk about liberty are childish, for why should Spain adopt the habits of other countries?" And there was that long article by the Italian Jesuit, F. Cavalli, in *Civiltá Cattolica* (April 3, 1948), promptly approved by the Spanish hierarchy, including the affirmation that "the Catholic Church, being convinced that she is the one true church, claims for herself alone the right of freedom, for this right may be possessed only by truth and never by error."

Just now the Spanish government is particularly anxious to convince the world—but especially us—that its regime has all the attributes of freedom, for the Spanish economic situation is very bad, financial help is needed, and there is only one place to get it. Hence the book, mentioned in an earlier article, designed to prove that untrammeled religious liberty exists in Spain—but failing dismally to prove it. All it really proves is that, for economic and diplomatic reasons, Spain wants us to believe that she is as free and liberal as any country, while at the same time she carries on as much as possible of her traditional intolerance in order to satisfy the Catholic demand.

Actually, neither genuine liberty nor full-fledged persecution exists in Spain. In the gap between the two, the Protestants maintain a somewhat precarious footing. Yet the conditions do give them an opportunity which they have not hitherto enjoyed. Cardinal Segura quoted, in a pastoral letter, a hopeful statement by an Evangelical minister and added: "The words of this pastor, who finds the time so favorable for the spreading of Protestantism in Spain, contain a certain element of truth." I share the cardinal's opinion, but not the regret with which he expressed it and not the limitations with which he subsequently hedged it. He understated the case. Indeed the time *is* favorable for spreading the gospel in Spain. Those who are doing it may stand on the slippery legal footing of an ambiguous grant of toleration for the "private" practice of their religion, but their foothold is mortised and tenoned in the granite foundations of their faith.

(The End)

Michael Scott—Race Crusader

By Cecil Northcott

TO BE KEPT OUT of the United States nowadays, or even to have it mildly suggested that you are not qualified to receive a visa, is a sure sign that you are on the road to notoriety or to fame, and may even have already arrived. It has happened twice to Michael Scott—last year when he set out for Flushing Meadow to champion the rights of the Hereros in Southwest Africa, and again this year when he wants to crusade for them once more at the bar of world opinion. Consuls may hesitate and immigration officials grind their teeth, but this quiet, determined Anglican clergyman will undoubtedly get to the United Nations and his voice will be heard on behalf of peoples in southern Africa who look to him as champion and prophet. Already, as I write this, word comes that the U.S.A. authorities have changed their minds and that Scott's visa is on the way. Before this article can appear in print, therefore, look for Michael Scott to turn up at Lake Success.

Walks into a Riot

Michael Scott's public career in this role began one summer night in Durban in 1946 when he saw some European hooligans beating up a group of Indian passive resisters to the enforcement of the Asiatic Land Tenure Act. As a Christian minister he had opposed this act on the grounds that its legal discriminations were based on a race-phobia against the Indian population. He walked into the demonstration wearing a cassock in the hope that his presence as a Christian minister might deter the attackers. But he found himself swept into a tornado which landed him in Durban jail with a three months' sentence. The judges were surprised to see him in such company, and on that point Scott's witness was very simple and direct:

> With regard to the personal references to myself, and to the surprise that was expressed at my association with people of another class—namely my fellow prisoners—I must first disclaim any such superiority of class or intelligence as that suggested, and state further that my religion knows no color bar. It recognizes no artificial barriers of race or class, indeed it must challenge any conception of racial inferiority, for there cannot be "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman and freeman, but Christ is all in all."

His time in jail gave him his mission to serve the outlawed and race-oppressed peoples. Scott is of that quality of dedication which, once committed to a mission, perseveres and regards obstacles as splendid impossibilities which are there to be overcome. The Bishop of Johannesburg wisely let him loose, with a general license to preach in the diocese, and that is his present status in the Anglican church. In January 1947 he squatted in the shanty town of Tobruk outside Johannesburg, making his home in a shack adjoining a little Hessian church. Tobruk—the name had been ironically chosen—was an appalling compost of lawlessness, immorality, no sanitation and native disorder. Scott pilloried its conditions by speech, writing and appeal to government.

Nothing happened until an outbreak of violence induced the police to break up the camp, and at the same time arrest Scott for living in a native area. The fact that this was even then against the law should serve as a reminder that *apartheid* is not an invention of the Malan Nationalists newly injected into South African politics.

The same principle haled Scott into court three years ago. Once more he spoke simple Christian truth in the court of justice:

> It seemed to me, and it still seems to me, that the existence of between 60,000 and 70,000 people living virtually as outlaws on the hills all around Johannesburg and in the most degrading condition imaginable, constitutes a challenge not only to the state but to the church as well. It was impossible to find any authority or department of state which would accept responsibility for these thousands of Africans without land, homes or status. It is the vocation of the church, not only to understand the difficulties in the life of her people, but to enter into them and to share that life.

His next excursion into the field of human rights was an exposé of the near-slavery conditions among farm workers in the eastern Transvaal. His revelations shocked South African opinion. This experience probably convinced him of the worth of personal witness even at the expense of being dubbed fanatic, crank and public nuisance, for the facts had already been placed before government in a church memorandum and politely pigeonholed. Scott's action routed out the pigeonholes and arraigned the inaction of their tougher guardians.

The Church His Only Organization

It is his sense of Christian mission, the supreme worth of truth and the priceless value of public opinion in matters of human rights that has now led him onto the international stage. A rather surprising strategy for a man still in his early forties who does not belong to any campaigning group, and has wisely not set up any organization to further his aims. Scott remains the Christian minister.

His personal background is undramatic. He was born in an English country parsonage, but poor health drove him at nineteen to South Africa where characteristically he gave himself to service in a leper colony. Coming back to England he was ordained and served parishes in the country and in London. Then in 1935 he went to India, where the misery of the underfed, miserably housed and hopelessly depressed in spirit claimed his heart and energy. He thinks with his heart as well as his mind. At the outbreak of war Scott came back to England to join the R.A.F., not as a chaplain but as an ordinary aircraftman. His none too robust physical condition however soon brought his war service to an end, and South Africa claimed him again.

Champion of the Hereros

A diffident, reserved and shy man to meet, Scott is not a bit like the irresponsible troublemaker he is sometimes supposed to be. Even an angry mob of Boer farmers failed to upset his calm manner. He harbors no bitterness, and this Christian virtue, as well as his handsome, rather delicate-looking personal presence, wins him the confidence of those whose cause he champions. The Herero people in Southwest Africa took to him with enthusiasm when he backed their petition to the United Nations for the return of their tribal lands and against the South African policy of integrating Southwest Africa into the union. They subscribed his expenses to New York and to Paris, and believed they had found a prophet and a leader. It is that campaign that he wishes to pursue at Lake Success.

There are those, as zealous for African rights as Scott himself, who criticize his methods while never questioning his disinterested sincerity. To raise questions in the manner he does, they say, only inflames South African opinion and molds the Malan policy of *apartheid* into unchangeable solidity. But Scott is no politician. He is a Christian and a great human being who sees wrong as wrong and right as right. He must speak for those who have no voice, whatever the consequences may be and regardless of his own reputation. But his recent writings show that he is not unaware of the complex economic, social, political and psychological factors which make up the African color problem. For instance, he said recently in the London *Observer* that the question is not one of color at all, "but rather the dependence of heavy industry upon cheap migratory labor—i.e., upon Africans who belong to the Native Reserves but are brought to work in the heavy industries, gold and diamond mining, and the farms and homes of the white man."

Scott believes too that a heavy responsibility for the future of southern Africa still lies with Britain, particularly in the protectorates of Basutoland, Bechuanaland and Swaziland, where millions of acres of wasteland can be brought under cultivation and so help toward the solution of Africa's fundamental problem of land and its use. He wants to see a number of "pilot schemes," such as the one now proposed in the Okavango area of Bechuanaland, instead of vast projects which demand migratory labor and so continue the human and economic murder of Africa.

His friends say that Michael Scott is thinking more widely and deeply about African affairs, and is thereby perhaps more solid in his judgments than five years ago when the crusading flame first illumined his soul. Whatever the future of his personal campaigns may be, he has made Africa and its problems real for large sections of the British people. Large audiences have kindled to his tense, passionate but carefully worded speeches, and even the cautious African pundits who tremble at his eruptions admire his fearless courage and probably, though anonymously, thank heaven for him.

Song for Autumn

ALL the lovely things must go—
Hyacinths and daffodils,
Cherry blossoms white as snow,
Violets on greening hills;
Roses born of sunny June,
Hollyhock and goldenglow:
Summer passes all too soon,
All the lovely things must go.

They will vanish, so today
I must live and laugh and sing,
Garner beauty by the way,
Cherishing each perfect thing;
Then when winter brings the cold
And the cerements of snow,
I shall have some dreams to hold
Though the lovely things must go.

THOMAS CURTIS CLARK.

NOVEMBER SURVEY OF BOOKS

Humane Economics

THE SOCIAL CRISIS OF OUR TIME. *By Wilhelm Röpke. University of Chicago Press, $3.50.*

THIS is a vivid translation, by Annette and Peter Schiffer Jacobsohn, of the 1948 edition of Röpke's *Die Gesellschaftskrisis der Gegenwart*, first published in 1942. Wilhelm Röpke is a distinguished European economist, now at the Graduate Institute of International Studies in Geneva, Switzerland. His work is characterized by a sincerity of moral feeling and a breadth of philosophical insight which can hardly fail to inspire the respect even of those who do not always agree with his diagnoses or remedies. He is, moreover, unlike many who write on the more philosophical aspects of economic life, highly skilled in the techniques of economic analysis.

The general thesis of the present work is an attack on what he calls "spiritual collectivization," the "fearful, countless myriads" of the proletarianized masses, and a plea for a distributivist, free-market economy imbued with the peasant virtues and supported by the bare necessary minimum of government intervention. He detests the grandiose organization and the megalithic society; he likes coziness and intimacy and a "human scale" of life.

Stated thus baldly, it is difficult to do justice to the impact of the argument. In a sense the book might not unfairly be described as a passionate defense of the Swiss way of life. The author is constantly pointing to Switzerland as an example of how the kind of society he envisages, with small-scale industry, small-scale but efficient agriculture, small cities, a relatively free market, a stable currency and a government policy of minimum intervention, can actually exist. To anyone who observes how Switzerland stands out as a little island of decency, sanity and prosperity in the midst of the chaos of Europe, the argument has some point.

In many details Röpke's positions are open to criticism. He takes perhaps somewhat too rosy a view of the virtues of peasant agriculture, and has an insufficient appreciation of the virtues of the industrialized agriculture of the American family farm. He is perhaps unduly pessimistic about the vices of social security, which he describes as "comfortable stable feeding," and has an inadequate appreciation of the degree to which a well planned social security program can actually promote the virtues which he admires. He is also perhaps unduly pessimistic about the possibilities of the control of economic fluctuations through monetary and fiscal policy, and does not appreciate adequately the inherent instability of an uncompensated free market. He naturally does not have the acute understanding of American life and problems that he does of the Swiss. Nevertheless his point of view is worth taking seriously, especially in these days when much that has passed for being "progressive" is being all too clearly revealed as progress in the wrong direction. At its worst the book sinks to the level of intelligent afterdinner conversation, with its broad and unsupported generalizations and somewhat airy interpretations of historical development. It is by no means the last word on its subject; but it is an intelligent and often an inspiring word.

KENNETH BOULDING.

N. W. T.

NEW WORLD TRANSLATION OF THE CHRISTIAN GREEK SCRIPTURES. *Rendered from the Original Language by the New World Bible Translation Committee. Watchtower Bible and Tract Society, Brooklyn, $1.60.*

JEHOVAH'S Witnesses have made their own translation of the book for which they consider "New Testament" an illegitimate name. It is well supplied with faults and merits.

In accordance with human nature, the reader will first notice faults. The first to catch his eye will be the unwise typographical trick of distinguishing the second person plural from the singular by printing the word in small capitals when the meaning is plural. Possibly he may notice next that instead of "cross" we have everywhere "torture stake," in favor of which translation something can be said, and instead of "crucify" always "impale," in favor of which nothing can be said, for "impale" has in English the settled meaning of thrusting the stake through the vitals, not of fastening the body to a stake outside the body. An appendix says very positively that Jesus was fastened to a simple upright pole, not to a pole with a crosspiece. This agrees with Fulda's book *Das Kreuz*, but is against the weight of evidence, though the appendix says there is no evidence at all for the crosspiece.

The specialty which the book itself most emphasizes is the use of the name Jehovah instead of "the Lord" in 237 places, besides 72 more in the margin. Fifteen pages of the preface present the arguments to justify this. I think the justification insufficient; but the "Jehovah" does not shock a reader.

The version purports to be modern in idiom. Actually this is the most uneven thing about it. Archaic expressions like "minister" (usually as verb) and "tribulation" are not rare in it. Along with them we find homely current idiom which sometimes comes with a Moffatt-like vividness. Luke 14:18, ". . . they all in common started to beg off." Acts 16:15, "And she just made us come." Rev. 18:16, "Too bad, too bad, as great a city as she was." The verb "resurrect" is used freely.

Conjunctions are treated loosely; *de* in particular is commonly rendered as an adverb, and becomes a surprisingly wide variety of adverbs.

The main fault is overtranslation. I mean that, where a Greek word may be found to carry an implication in addition to its rough meaning, this implication is made explicit, frequently by an added word. This fault is common to various translators, who usually claim it as a merit, but the New World Translation goes rather far. The tenses of verbs are rendered not only by such forms as "would say" or "was saying" but also by inserting "begin to" or "continue to" where the tense is deemed to be inceptive or continuative. Other words have an extra word added to "bring out the meaning"; a bad case is the regular insertion of "undeserved" or the like before whatever translation is given for "grace." Compound verbs suffer especially by overtranslation of the prefix, in which (as in other distinctions of synonyms) an imaginary meaning is sometimes brought in. The translators trusted their dictionary too much, not realizing that dictionaries are uninspired. What may happen to the words for "go" is seen in Luke 9:56-57, "So they traveled to a different village . . . I will follow you to wherever you may depart." Yet a little work with the Greek concordance to examine the renderings elsewhere given to these same words for "go" will decidedly increase your respect for the skill and good taste of the translators.

Another aspect of "bringing out the meaning" is exemplified by the occasional substitution of "means" for "is." This is commentary rather than translation.

Of course where there is controversy over the exegesis of a text the translators have used their own judgment, sometimes radical, sometimes conservative. And of course, where a traditional mistranslation is not customarily pointed out by commentators, the translators have not usually corrected it. Yet sometimes they have done so. They have inserted "is," required by both Hebrew and Greek grammar, in the translation of "Immanuel." They have recognized that birds lodge not in nests but on roosts, and that the Greek word is the conventional biblical Greek equivalent for the Hebrew word for roost. In the parable of the mustard seed they have recognized the importance of the definite article, "the seeds" (i.e., those that men plant), "the vegetables" (the botanists' "herb" is, in the usage of Greek botanists, a different word).

"Bishop," as the designation of a functionary not over the local church but within it, has become "overseer" (trusting to the uninspired dictionary again). Would not "church visitor" have corresponded better to the meaning of *episkeptomai?* Or is that a delusive argument?

The arrangement of verse numbers is that of the Revised Standard Version. But where the hasty eye confuses the R.S.V. verse numbers with quotation marks, the N.W.T. escapes this confusion by making its verse numbers much lighter. The use of a cheap quality of paper enables the publishers to cut the price below the already low price of the R.S.V.

The book does not give enjoyable con-

tinuous reading; but if you are digging for excellent or suggestive renderings, this is among the richer mines.

STEVEN T. BYINGTON.

The Old Order Changes

THE ENGLISH INHERITANCE, AN HISTORICAL ESSAY. *By G. Kitson Clark. Macmillan, $2.75.*

DO NOT make the mistake of supposing that this, in spite of the assurance suggested by its subtitle, is one of those lovely and romantic dissertations on the charm of old England, the mellow beauty of its villages and cathedrals, its literary landmarks and picturesque monuments of history, all overlaid with the rich patina that only age can give. That sort of thing is all very well. England has charm, and plenty of it. Mr. Clark, who is a fellow of Trinity College, Cambridge, and therefore lives in one of the loveliest of England's lovely spots, undoubtedly appreciates it to the full. But that is not his theme. He deals with sterner stuff —stuff that is, to be sure, primarily English but bears directly upon contemporary matters that are as important to Americans as to the British.

The particular items of the "English inheritance" selected for discussion are these: the rule of law; the belief in freedom; the sense of personal responsibility; and the belief in and practice of religious tolerance. The emergence of these ideas and their integration into a social order and a way of life oriented toward freedom and justice involved tensions among many conflicting interests. There are other parts of modern England's heritage, and of the general heritage of all modern men, that obstructed the development of these parts. There were institutions, customs, ways of thinking and vested interests that stood in the way of freedom and tolerance and tended to blunt the sense of personal responsibility.

The opponents of progress were not "bad men." Many of them were very good men who held to the mistaken idea that the common welfare, the integrity of the state, the health of the church and the honor of God would be sacrificed if the old ways were not maintained without change. In the 18th century and the early part of the 19th, a profound intellectual conviction of the inviolability of "economic laws" became a hindrance to reforms which the moral sense demanded. The author's sympathy with the forward movement is open and unconcealed, and there is moral earnestness in his treatment of its fluctuating fortunes, but an earnestness that never strikes a strident note. What saves him from that is not only his own evident urbanity but also, and more fundamentally, the judicious temper and scholarly objectivity with which he makes his analysis of the conflicting forces.

The discussion begins with the 17th century, though with the necessary recognition of some assets and liabilities carried over from earlier times. The "old order," in both secular and religious affairs, still dominated the situation. Puritans and reformers shook it, but they were themselves for the most part enmeshed in the same web.

Some of the central concepts of that old order came on down into the 18th and 19th centuries. Conspicuous among these was the idea of the necessity of having an established church which should be practically coextensive with the nation, and of giving as little tolerance as possible to dissenters. As late as 1747, Bishop Butler was declaring, in a sermon before the House of Lords, that "a constitution of civil government without any religious establishment is a chimerical project of which there is no example; and which, leaving the generality without guide and instruction, must leave religion to be sunk and forgotten amongst them." (Forty years later, America gave that example, without that result.) But Butler was making a liberal speech, for in the same paragraph he declared: "A religious establishment without a toleration of such as think they cannot in conscience conform to it, is itself a general tyranny." But, though British dissenters did enjoy a limited tolerance while still deprived of some civil rights, they were so little assured of its continuance that, as Mr. Clark says, "even in 1747, when the Carrs Lane Chapel in Birmingham was founded, it was considered wise to make provision for the disposal of the building should it become again illegal to employ it for the purpose of independent worship."

To many readers of this page, the most interesting parts of this book will be those which deal with this question of religious liberty. The relation of that concept to the policy of a national establishment is only one aspect of that question, but it is an important one. Mid-continent Americans scarcely realize the persistent devotion of most Europeans to the establishment idea, or the general prevalence of the practice, or the extent to which the antithesis between the state-church idea and the free-church idea creates courteously concealed but very real tensions in every ecumenical conference. One of the finest of many fine things in Mr. Clark's essay is the way in which he discusses the Anglican establishment in its relation to freedom, critically but sympathetically and always without animus.

Only the limitations of space prevent an extended survey of the author's analysis of the reform movements in the 19th century and the part that religious motivation played in promoting them. Indeed, there are whole pages that I would like to quote. Here, with all due allowance for the self-interest of influential people who profited by low wages, high prices and child labor, the fundamental tension is shown to have been that between the humanitarian impulse and faith in the uncontrolled operation of "economic laws" to produce the greatest good of the greatest number. Almost any American citizen who reads these calm, clear pages about England's ethico-economic problem in the 19th century will be better equipped to think clearly about our own more complex problems of the present day —problems that involve morals, economics, politics and religion.

This is a Student Christian Movement Press book, printed in England. Macmillan has rendered a real service to American readers by importing it. If they can be made to realize how good it is, and how relevant to their own interests, even though the author does not offer the slightest "application" to conditions outside of England, they will probably force the American publisher to issue a large edition of his own or greatly increase his order from abroad. The substance and spirit of any book are so inseparable from its style that perhaps it should be said, explicitly, this book is written in an English style that is a delight to the mind and ear. History can also be literature, and this is.

W. E. GARRISON.

Fischer on Gandhi

THE LIFE OF MAHATMA GANDHI. *By Louis Fischer. Harper, $5.00.*

THE WRITER who presents a biographical study of a great man necessarily exposes himself, as well as the subject he portrays, to judgment. The reviewer who attempts to deal with both unfortunately finds he cannot escape scrutiny either. That the latter may be as brief as possible, let it be said that this reviewer's main qualification for an opinion on a book on the Mahatma was acquired during several conversations with Gandhi in a brief visit at his Sevagram ashram in 1940, following which he reported that Gandhi suffered fools patiently if not gladly. The reviewer's two personal encounters with the author of this biography—one does not *meet* Louis Fischer—indicate that in this respect at least his biographer differs from the man he portrays.

It was commonly said that nobody could lie to Gandhi. Mr. Fischer passionately desires to tell the truth about the man whom he regards as the greatest man of our century. The central truth about the Indian leader, he says again and again, "is that in politics Gandhi always cleaved to religious and moral considerations, and as a saint he never thought his place was in a cave or cloister, but rather in the hurly-burly of the popular struggle for rights and right. Gandhi's religion cannot be divorced from his politics." It might be added that nothing in Gandhi's life could be divorced from his faith in God and in man as a child of God.

Pearl Buck, Reinhold Niebuhr and Eduard C. Lindeman agree that Fischer's biography of the Indian leader is the best that has yet been published, and I see no reason to challenge that judgment. But his book has strengths and weaknesses which ought to be pointed out. For of one thing we can be sure—the writing of books about Gandhi is far from ended.

Fischer's first claim to distinction rests on his diligence and industry in winnowing the already enormous literature on the Indian leader. This volume represents a huge amount of hard and conscientious labor,

which turned up a considerable amount of important new material. It is based on extensive travel in many places in India and elsewhere, in addition to many personal interviews with Gandhi and with those who knew him. Second, the author's skill as a writer helps him to discriminate in the presentation of this material. This is no scissors-and-paste omnibus of casually related data, but the product of prolonged reflection and a high order of literary craftsmanship. Fischer deeply respects his subject, but he does not idolize him, and so his portrait is distinguished, as Rembrandt's were, by the quality of its shadows as well as by the authenticity of its highlights. An illustration of this is the honesty of his portrayal of Gandhi's partial failure in the most elemental and searching of human relations—those with his own wife and children.

Third, the author's lifelong study of politics makes him an illuminating writer on this highly important element in Gandhi's life and thought. He clearly analyzes the complexities of the shifting political struggle in South Africa and India against which this remarkable life was lived, and he capably reveals, without always approving, the reasons for some of the actions for which Gandhi was sometimes condemned by his friends and hailed by his enemies. Fourth, Fischer's awareness of the spiritual struggle of modern man, and that of ancient man trying to cope with the forces of contemporary life, makes him more sensitive than many other writers to the religious aspects of Gandhi's life. His own disillusionment with communism, which everywhere defeats the ends of social justice by the means used to obtain it, helps him to value Gandhi's concern for the inner quality of Indian life and to understand how this bears on outer actions. Finally, Fischer's world-girdling experience as a journalist during the past three decades conditions him to portray the quality of universality in Gandhi which is one of the major elements in his greatness.

This is not to say that this distinguished biography is without its faults. The greatest of these lies in the author's failure to understand that Gandhi was a son of the soil; that his protest was essentially that of the agrarian striving against the urbanizing, collectivizing, mechanizing tide of modern civilization; that his movement, insofar as it had an organized form outside of politics, was an effort to preserve the personalistic, familial and community institutions, economic and social, of the Indian farmer. So Fischer misses the significance of the removal of Gandhi's ashram from industrial Ahmenabad to rural Sevagram, as well as lesser episodes in Gandhi's life. In addition, he fails to understand the theological limitations of the Indian leader's understanding of life as capable of eliminating conflict and sin, and of human nature as essentially good.

Finally, Fischer fails to lift himself above the conflicts in which Gandhi engaged. He continues to be a partisan after the event and so is incapable of seeing the British role in India in the perspective in which Gandhi saw it and in which it well may stand in history.

These are not minor failures, but they do not spoil the great value of this book. The fact that it is by far the best yet written on the most challenging figure so far produced by the 20th century, or perhaps in modern times, should but probably will not gain it the wide reading it deserves.

HAROLD E. FEY.

A Hypothetical Helen

HELENA, A NOVEL. *By Evelyn Waugh. Little, Brown, $2.75.*

VENTURING again, though in somewhat different mood, into the field of hagiography which he first essayed in his study of Edmund Campion, Mr. Waugh here presents us with an account of Flavia Helena, known to history as the mother of the emperor Constantine and to many Christians as the saint who discovered the cross on which Jesus died. In his preface he describes the volume as "just something to be read; a legend in fact." For those who can read it with the naiveté this statement seems to suggest as prerequisite, it is likely to prove a highly entertaining and, in its total effect, edifying tale. Mr. Waugh is an excellent craftsman of words, he has considerable inventive and narrative skill, and while his dialogue is almost too clever, in its context it carries a natural ring. A masterful scene is that at Constantine's court in Rome. This is, of course, a monstrous caricature. But then the imperial courts of pagan Rome were in fact monstrous caricatures. And if the reader is a little taken aback when Constantine's African witch foretells Napoleon and Hitler and Britannia's rule of the waves, he cannot but admire Mr. Waugh's audacity.

This picture of Constantine shows that Mr. Waugh can be true to history when it suits his purpose; but this is a relatively infrequent occurrence. Whether the novelist is justified in misrepresenting known facts for the sake of picturesqueness or dramatic effect—as Mr. Waugh freely admits he does here and there in this book—is an open question. But if he answers it in the affirmative he risks shattering the mood of faith in which any work of imagination must be approached.

The case of Helena herself, of course, is only in small part a matter of history. As Mr. Waugh says, her life "begins and ends in surmise and mystery." Yet even the *Encyclopedia Britannica* states, for instance, that Constantine was her "illegitimate son." One is moved to suggest that, if the historian is bound to use Occam's razor, the novelist who deals with historical characters may do well to imitate him. Certainly it would have been easy for so amply skilled a writer as Mr. Waugh to make Helena a sinner becoming saint. But that aside. After all, Mr. Waugh is a Roman Catholic, and perhaps feels that he must not admit a breath of scandal concerning a figure whom his church has canonized.

Also, Mr. Waugh is an Englishman, and so chooses, on the basis of sheer legend, to make his heroine a fair British princess, the daughter of King Coel or Cole (the "merry old soul," no less). But this Celtic princess bears a strange resemblance to the ideal young Englishwoman of the 20th century. She has all the qualities that the English like to believe they have (and no doubt do have in large degree): unshakable common sense, and the ability to go straight to the heart of a problem, to withhold criticism and to compromise when that is expedient, to reach the stubborn goal at last in spite of all. That is to say, in other words, that Mr. Waugh's Helena is not a convincing character, at least to this reviewer. To be sure, Mr. Waugh tells us that this is a legend. But he treats his material in thoroughly realistic fashion, with no attempt to evoke a mood of far-off things and long ago.

There is indeed a worldwide sweep to this novel. The author weaves in the great affairs of the empire, the theological quarrels among the Christians, the advances and retreats of the hated barbarians. He gives us a pretty accurate and lively picture of 4th century Roman culture. Further to spice it, he introduces a few choice murders and now and then makes lush reference to the sexual activities of his characters. And he takes occasion to blast the reputation of some liberal early Christians (the church historian Eusebius', for instance, whom he describes as "deep in the black heart of the Arian conspiracy"), and to condemn democracy, quite in the spirit of the papal encyclicals.

The fact is that Mr. Waugh is not so naive as to think that any but his fellow Romanists are going to read this book with the naiveté he asks for. He must know that other readers will recognize it as a piece of propaganda—sincere propaganda, and immensely clever. For instance, he snickers at the tale of Constantine's vision at the Milvian Bridge, and in his preface plainly states that "we do not know that . . . Helena found . . . the True Cross." But in the novel itself Helena does indubitably find the true cross, led to it by a miracle. This is the only miracle in the book, and for that reason will be the more convincing to devotees. But while one swallow does not make a summer, one such miracle makes a capricious God. One is not interested in a capricious God, even in a novel.

CECELIA C. GAUL.

Christian and Humane

BRITISH HUMANITARIANISM, ESSAYS HONORING FRANK J. KLINGBERG. *Edited by Samuel Clyde McCulloch. Church Historical Society, $4.00.*

THIS USEFUL and durable *Festschrift* is a group of twelve essays so unified in subject, in approach and in methodology that one might well suspect that these separate pieces, each capable of standing alone, came from the same inspiration. Such is the influence of the teacher, Frank J. Klingberg of the University of California, Los

Angeles, in whose honor this book was prepared.

It is tempting to summarize each of the twelve essays, for each explores a little known segment of British history. The time span is 1600-1850, with most of the materials applying to the 18th century. The subjects covered are varied: children's hymns, slavery, convicts in Australia, ecclesiastical government, factory legislation, and Anglican missions. The focus is on the Anglican church and its agency, the Society for the Propagation of the Gospel in Foreign Parts, commonly called the S. P. G.

This emphasis arises from the success of Dr. Klingberg in pointing out the usefulness of church records for social and intellectual history. He himself directed his students especially toward the voluminous records of the S. P. G. Klingberg characterized this society as a "religious corporation trading in ideas." Practical, humanitarian, English, it never won magnificently, but it was never overrun. In the British colonies the S. P. G. maintained missionaries, subsidized churches and ministers (including at least one Lutheran pastor), maintained schools and colleges, and practiced humanitarianism.

Two of the three biographical essays deal with S. P. G. agents. Thomas Bradbury Chandler was an 18th century Anglican humanitarian and S. P. G. missionary in colonial New Jersey. Mistrusting republican government, he insisted on loyalty to the English crown, and he argued manfully for the establishment of a purely ecclesiastical, as opposed to a governmental, episcopate in America. This last came only at the expense of separation from England.

Matthew Graves, Anglican missionary to the Puritans, is also the subject of an essay. Never acclimating himself to colonial mores, he complained bitterly of the independent attitude of his parishioners, and never felt at home in Connecticut where he carried on courageous humanitarian work among the Indians and extensive mission work among the Puritans. His steadfast loyalty to England caused him endless troubles. His determination to pray for George III rather than the Continental Congress led to a disturbance as he conducted a church service, and he died a Tory refugee in New York city. One cannot escape the observation that the Anglican religion suffered in the colonies for its association with the English government.

The third biographical subject is James Ramsay, whose *Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies* (1784) helped mightily to make slavery a national issue in Great Britain. Bishop Wilberforce, in his decisive campaign against the slave trade, relied heavily on the essays of James Ramsay, whose fiery pieces obtained much of their force from his dynamic linkage of Christianity to humanitarianism.

The slavery issue involved the S. P. G. deeply. Once its spokesmen early in the 18th century had taken the then advanced position that slaves were spiritually the equals of their masters, they perforce involved the society in efforts to make slavery more humane. Much ink was spilt. Nowhere was the issue more wearing and more embarassing than on the Codrington Plantation in Barbados. This estate, replete with slaves, the S. P. G. had accepted as a bequest to endow a college. Stung by abolitionists, the society's administrators undertook the futile task of making Codrington slavery Christian, but their very improvements in the condition of the slaves seemed only to underscore the arguments of the abolitionists. Once again Christian ethics proved as explosive as Marxism.

The other essays in the *Festschrift* deal with many different topics. One holds that British factory legislation in the 19th century was not Benthamite; rather it was chiefly the work of upper and middle class leaders who insisted that humane considerations outweighed orthodox economic theories and even profits. This essay is the most successful in relating its subject to the social and intellectual history of the period. The essay on the use of Australia as a penal colony shows that the problem of convictism was settled with little moral consideration for the welfare of the convicts. Finally, the essay on children's hymns develops the thesis that Thomas Watts, John Wesley and other 18th century hymn writers consciously shaped children's hymns as a device for religious and humanitarian education and instruction in reading.

This reviewer wishes that the individual authors had indicated more fully how the genetic unfolding of British humanitarianism fits into political, economic and intellectual history. He wishes also that they had freed themselves from employing such recurring stereotypes as the Slave, the Negro, the Missionary, as if all slaves or Negroes or missionaries were of one mold. Ministers who seek new sermon materials, laymen who wish to enlarge their perspective, and historians who want a fuller understanding of Britain and her empire will gain by perusing *British Humanitarianism*. Once again we are reminded that religious-ethical forces are of superlative importance in human history. The doctoral students of Dr. Klingberg have paid tribute to him not by fawning, but by writing substantial history which honors both the subject and the honoree. If there is little brilliance, there is, at least, balance; if they write factually, with little interpretation or with only modest attention to the *Zeitgeist*, they save us from a too prevalent, facile Toynbeeism. My teaching will be richer for having read this book. GARLAND DOWNUM.

Books in Brief

THE ORIGINS OF THE NEW TESTAMENT. *By Alfred Loisy. Translated by L. P. Jacks. Macmillan, $4.50.* Alfred Loisy is so much "one of the folks in history" that it comes as a surprise to see a book by him appearing as a new book. It is new, at least in English. It was published in the original French in 1936. Loisy, born in 1857, was excommunicated by the Holy Office in 1908 for his writings on the New Testament and early Christian history, which were judged heretical. His *The Gospel and the Church* (1902) had already been placed on the Index. Loisy was the hero of the Catholic Modernist movement, and the victim of its suppression. After excommunication he taught church history many years in the Collège de France. The present work opens with a vigorous attack on the idea that the Bible is "inspired" in the usual orthodox sense of the word. A formative idea in Loisy's interpretation of early Christian history and its literature is that the original Christian message, as taught by the apostles, was primarily eschatological, and that stress upon the personality of Jesus and his ethical teaching was introduced later to fill the vacuum created by the collapse of the expectation of the immanent coming of the Kingdom in apocalyptic splendor. "The essence of Christianity," he says, "is . . . the essence of the religion of humanity, advancing to perfection, with ever increasing promise, in a future to which no limit can be assigned. But to look for a clear conception or express formulation of it in the New Testament would be the most childish of anachronisms. We find it there only in germ, embedded in supernatural magic. But the germ was alive." Criticism of this naturalistic optimism is easy; but it is something to find an old man who, even before the Second World War, was no defeatist. Loisy is an incisive critic and a brilliant writer. As a courageous and rather unconventional critic, he lays himself open to criticism by other critics. They will say that Loisy's "Modernism" has become a little old-fashioned.

PASCAL'S PENSÉES, WITH AN ENGLISH TRANSLATION, BRIEF NOTES AND INTRODUCTION. *By H. F. Stewart. Pantheon, $5.00.* The late Dr. Stewart, dean of the chapel in Trinity College, Cambridge, and also an instructor in French, was regarded as among the foremost authorities on Pascal, to the study of whose life and work he had been devoted for many years. This edition of the celebrated *Pensées* is notable for two reasons: first, it includes both the French text and an English translation; second, it rearranges the material in an order which, though not necessarily the order in which Pascal would have placed the "thoughts," at least weaves them into a consecutive argument in accordance with the design which Pascal is reported to have made public in a lecture four years before his death (1662). The materials were detached sentences and short paragraphs, apparently separate "thoughts," written on loose scraps of paper which, so far as orderly arrangement is concerned, might as well have been kept in a basket or a sack. But these atoms of religious thought and emotion were sparks of spiritual fire. The world has not been willing to forget them. Pascal was a Roman Catholic, but he was a Jansenist; therefore under suspicion of heresy. Possibly he recanted his Jansenism at the end; it is a

disputed point; but certainly he was on the losing side in the bitter fight between Jansenists and Jesuits. So he is no Catholic saint. Neither could Protestants claim ecclesiastical kinship with him, though many could meet his mind on the common ground of Augustinianism. But in their moods of devotion, both Catholics and Protestants have responded to Pascal's call, and in hours of quiet reflection they have found suggestion in his flashes of insight. The new arrangement combines about two-thirds of the "thoughts" (676 numbered paragraphs) into a connected and fairly logical "Apology" for the Christian religion, parts of which present what still seems cogent argument while other parts are transparently fallacious. As a systematic theologian or controversial apologist, Pascal does not shine. But nothing can keep his detached flashes of insight and wisdom from shining in their own right. The remaining 279 "thoughts" could not be fitted into the argument of the "Apology," so they are arranged chronologically (so far as that order could be ascertained or conjectured) under the heading "Adversaria." This edition will doubtless be the best for all serious readers of Pascal. It will bring them nearer to the mind of the author than any other, both by giving his words in his own language as well as in translation and by indicating the apologetic purpose which dominated the last years of his life. But I still think that the chief value of having a Pascal on the shelf is that you can dip into it anywhere and find a nugget —if not at the first dip, certainly at the second.

W.E.G.

CORRESPONDENCE

Good Will's Handicap

SIR: I am writing to let you know my reaction to the letter written by Charles J. Turck, president of Macalester College, in your issue of Sept. 27. Dr. Turck suggests that the United States send good Americans to Asia to spread "American ideals and purposes" and approves the suggestion of Harold Ehrensperger to make Asia know America in this manner.

I am a foreigner in your country, and good manners would seem to dictate that during my stay here I should be gracious enough to say yes to everything I hear or see and to praise the American people. You will therefore forgive me if I should say anything offensive in connection with Dr. Turck's well intentioned idea.

If you send good Americans to Asia—religious, honest, friendly, devoted Americans —do you suppose for a moment that Asia can be won by you? The missionary movement in Asia, based from the Western world, is over a hundred years old, and yet Asia seems to have become more anti- than pro-Western. You could not have sent more devoted and exemplary Americans than the missionary kind. But when Asiatics come to America to visit, they cannot help comparing what the Americans abroad have told or taught them with the actual conditions in which Americans themselves live in their own land.

Asiatics find here an incomprehensible prejudice against race and color, which the Americans abroad never mention. This race and color prejudice of which the Caucasian race is guilty does not jibe with the church teachings of your home pastors and missionaries. Then, too, we have heard much about your democracy and high professions of idealism only to discover that when we come to your country there is a wide gap between performance and words. Now, if you send your best people to Asia, don't you think that you will be frittering away a lot of good energy when right here at home you have great need of them?

Asiatics know that America is a great country, very powerful mainly because of its wealth and technology and physical force. They also know that America is tied up with Europe racially and culturally. America's foreign policy is "Europe first" and other areas afterward. Asia in fact is just a stepchild. Even if the case of Korea is cited as proof that America is there today shedding its blood, it does not prove that if a like eruption had come about in Europe America would not shed its blood in Europe first. The point is that the Asiatics know that they count for little in the American scheme of things.

Since America is bound up with Europe, it is no wonder that she faces a dilemma of shoring up Europe's military and economic life and at the same time professing to espouse independence movements in Asia. America's support of Europe automatically strengthens Europe's imperialist hold on what remains of Asia and on the still imperialist-ridden Africa.

It would seem clear that the case of America in Asia appears weak, however many Americans of superlative character you send to that part of the world. I do not mean to be unkind, but the facts must be faced, for there are many Asiatics asking these same questions and turning in their minds the meaning of the record. It seems to me that the Americans should be aware of this awakening in the Asiatic mind so that they can act more realistically.

Graduate Hall, EPHRAIM DASAAD.
Yale University,
New Haven, Conn.

Did We 'Misunderstand'?

SIR: In justice to the planning committee of the National Council of Churches, I feel that I should point out that your editorial of Oct. 18, "Let the Churches Decide," is based on a rather serious misunderstanding of the facts of the case.

The committee of six to which you refer was appointed in April to make recommendations concerning temporary headquarters for the National Council during the first biennium, 1951-52.

In the course of its studies, the committee, along with the representatives of several major denominations, was confronted with a specific proposal to create a headquarters building for the national offices of these denominations as well as a headquarters for the National Council on unusually favorable rental terms. This opportunity was reported to the entire planning committee, which has 48 members.

The planning committee felt that it might be derelict in its duty if it did not give serious consideration to the possibility of having the offices of the National Council under the same roof with the national offices of at least four major denominations.

No decision is contemplated by the planning committee, but it is possible that they may have a specific recommendation to submit to the National Council when constituted.

I am confident that if any other specific proposals can be forthcoming from any part of the country involving a decision of three or four major denominations to locate their *national* offices under one roof, with no cash investment involved, the National Council, when constituted, will be glad to give their serious consideration to having offices under the same roof.

Since your editorial specifically invites comment from readers, I feel that your readers should have these facts.

E. F. ADAMS,
Executive Secretary.
Planning Committee for the National
Council of Churches of Christ, U.S.A.
New York, N. Y.

Muriel Lester

SIR: Muriel Lester of London, founder of Kingsley Hall, is on another world tour which will bring her to the United States next March and April. During November and December she will visit important centers in Pakistan, north and south India. She expects to reach Japan in January and California for a month of engagements in March. During the first half of April she will be in the midwest and for the remainder of that month and early May on the Atlantic seaboard. Since her last American visit, Miss Lester has done an extensive tour in South Africa and spent ten weeks in Germany and France. Groups desiring to engage Miss Lester may communicate with the undersigned. JOHN NEVIN SAYRE.

Fellowship of Reconciliation,
21 Audubon Ave.,
New York 32, N. Y.

NEWS of the CHRISTIAN WORLD

Plan Return of Korean Missions

Missionaries Study Language and Work for Rehabilitation—Japan's United Church Securely Established

TOKYO, Oct. 11.—Now that the tide has turned in Korea, eager questions are being asked about the fate of the missionaries and the Christian and democratic leaders who were caught behind the lines of the invaders. The fate of many is still unknown. A few who stayed in Korea voluntarily and some evacuees have been doing valuable work in more or less close contact with the U.N. forces in both Japan and Korea. Of the great majority who reached Japan, leaving practically all their possessions behind, some have departed for their homelands; others have been assigned to work with the Korean churches in Japan or in schools and welfare institutions under the Japanese church. The younger people are busy studying the Korean language. John F. Genso, treasurer of the Northern Presbyterian mission, after a safe journey from Korea died of illness in Kobe.

Japan Missionaries Are Optimistic

The Fellowship of Christian Missionaries met in annual session at Lake Nojiri Aug. 24-26. The presence of 240 at the communion service set a postwar record for attendance. Under the general theme of evangelism consideration was given to all the possible approaches to the Japanese people in these days of the wide-open door. The fellowship (a nonadministrative body) recommended establishment of a comity service bureau for an equitable distribution of missionary forces, urged the Bible society to promote Bible translation in the language of today, and asked for a committee on standard procedure for following up mass evangelistic meetings. The fellowship also wanted to have the *Japan Christian Quarterly* started again. It was told that the first postwar edition of the *Japan Christian Yearbook* will be issued this fall. Optimistic pictures were drawn of the results of the work of the past year. The new officers are W. M. Fridell, chairman; Mary Ballantyne, vice-chairman; K. C. Hendricks, treasurer; and Eunice Noda, secretary.

Future of United Church Believed Secure

The annual meeting of the Interboard committee and Kyodan-related missionaries conference followed the fellowship gathering Aug. 27-29. Michio Kozaki, Tetsutaro Tomoi and Michi Kawai spoke. Little fear was expressed for the future of the United Church. At the same time, it was admitted that it faces such difficult problems as integration of the old denominational groups, decentralization, and the relation to the mission bodies which are in the United Church but not in the Interboard. A new plan was evolved for cooperation between missionaries and the church. Severe criticism of the Christian schools was voiced in both conferences, especially by the short-termers, who feel that efficient unified evangelistic programs are the exception, and that too often educational and religious standards are sacrificed to financial considerations. This dissatisfaction is to be called to the attention of the National Christian Education Association. The program for church reconstruction calls for a total of 200 postwar churches by the end of this year, to help replace the 450 destroyed during the war.

Noncooperative Group Meets Separately

The Evangelical Missions Association held a separate conference at Karuizawa Aug. 15-16. Over 200 missionaries from 20 societies, including evacuees from Korea and China, were present. Matters discussed were student and rural evangelism, the indigenous church and its relationships, and the feasibility of establishing an association of Japanese evangelical churches. This association is conducting in Tokyo a school for missionary children of grades 1 to 5. The conference was followed by another on deepening the spiritual life, under the leadership of visiting clergymen from the United States and Canada. The Karuizawa meetings were held without reference to the fellowship, which is supposedly all-inclusive of the Protestant forces in Japan. It is unfortunate that the cleavage between the groups is extending even to the choice of summer residence and conference.

GRACE K. KERR.

Tobias Returns to World Council

The United Christian Missionary Society reports that Robert Tobias has been appointed to another three-year term of service with the World Council of Churches in Geneva. Mr. Tobias has gained wide acclaim for his service in a liaison capacity with churches in Russian satellite countries.

Harvard Pamphlet on Catholicism No Longer Available

Publishers of the Harvard Law School pamphlet *The Catholic Church and Politics* state that the original printing has been exhausted and that there will probably be no additional printings. They write that returning orders which cannot be filled has become a task which they are not staffed to handle.

Capetown Congregation Leaves Dutch Reformed Church

The first Negro congregation affiliated with the Dutch Reformed Church to leave that communion is a mission church in the poverty-stricken Cape Flats section of Capetown. The pastor, Rev. I. D. Morkel, announces that his congregation will be the nucleus of an independent "Christian Church of South Africa."

Philadelphia Episcopal Hospital Cuts Loose from Church

The 535-bed Episcopal hospital in Philadelphia has severed all ties with the Protestant Episcopal Church in order to become eligible for state aid. Rising costs of operation have made it impossible for the church, even with an endowment of $3,250,000 for the hospital, to keep the institution going.

Disciples Meet In Oklahoma

Vote Approval of Interchurch Comity and Missions Unions—Oppose a New York Interchurch Site

OKLAHOMA CITY, Oct. 15.—Around 5,000 persons took part in the celebration of the Lord's Supper, with which conventions of the Disciples of Christ always end. Paid ($3.50) registrations of this 101st international (U.S. and Canada) convention were 7,759—one of the largest on record.

The Disciples hold a mass convention, like the Southern Baptists and Jehovah's Witnesses. But this meeting afforded a striking contrast with the last held by this denomination in Oklahoma City in 1925. Then a wealthy supporter of missions proclaimed that missionaries were simply "hired men," who must do what they were told, especially concerning participation in union movements. The 1950 convention heard with approval that its churches abroad are participating in union movements, and voted approval for Disciples churches and agencies to enter into comity arrangements where these seem to serve the Kingdom of God. In 1925 the noncooperative fundamentalist tide was at its height. In 1950 the churches are no less devoted to what they like to call New Testament Christianity, but they are more ready to admit that they hold no monopoly on it.

The Comity Debate

The debate on the resolution approving comity arrangements revealed the influence on the Disciples of the ecumenical movement. When a delegate from Billings, Mont., told the committee on recommendations that comity is impracticable because it will not be observed by others, he was answered by a delegate from a Chicago suburb, who pointed out that the question is not, Is it workable? but, Is it right? It was said in the convention debate that comity opens great opportunities, particularly in cities, that there is work for all to do and that Disciples have a special obligation to exemplify a Christian attitude toward other Christians, whether others use "cutthroat methods" or not. One speaker said that the principle is right, but the convention would irritate some of its members if it approved it and so should keep silence. The meeting did not agree, and passed the resolution by an estimated 2-to-1 majority. Its action is advisory only, but will carry weight.

The Disciples have voted to enter the National Council of Churches, and this fact produced another action of the convention. The Christian Board of Publication, St. Louis, which has hitherto been an independent but cooperative agency, here asked and got permission to be recognized as an official agency of the convention. Consequently the board can ask to be admitted to membership in the publishing division of the National Council. But an independent mission, which also sought convention recognition, was turned down after some debate, although a similar group was admitted

last year. Disciples missionary activities are conducted through the United Christian Missionary Society, a convention agency. This fact caused the majority to decide that admission of a mission which might compete with the U.C.M.S. would needlessly complicate missionary appeals and relationships.

Anywhere but New York

The convention voted to ask the planning committee of the National Council of Churches to defer a decision on location of its headquarters until the organization is formally constituted in Cleveland Nov. 28. It asked that the decision be democratically made by representatives of the churches and instructed Disciples delegates to vote for a central location "elsewhere than the city of New York."

The resolution, which was adopted with little dissent, reflects difficulties Disciples have in cooperating with the ecumenical movement because their own headquarters is located in Indianapolis. It said in part: "The location of interchurch headquarters in the city of New York, with its overwhelming population of non-Protestant religious faiths, cannot adequately symbolize to the mind of Protestantism the values which should naturally belong to headquarters, nor evoke the full confidence and warmth of response on the part of the churches to the programs, pronouncements and leadership which emanate from a city both geographically and populationally on the nation's periphery and psychologically remote from the main body of Protestant thought and feeling."

Rogers Defends Federal Council

One of the most significant addresses made to this convention was delivered by John Rogers, prominent Oklahoma attorney, who brilliantly defended the Federal Council of Churches from such attacks as those leveled in the "sensational sheet" entitled "How Red is the Federal Council of Churches?" and in John T. Flynn's "angry" book, *The Road Ahead*. Mr. Rogers said: "Do the businessmen, business managers as well as others who have circulated or have been responsible for the circulation of 'How Red is the Federal Council?' and *The Road Ahead* in large quantities think that such publications will if widely read make a contribution to the preservation of private business and the American way of life? If so, in my opinion they are harboring a delusion. I think the circulation of such publications contributes to the destruction of the free way of life and not to its preservation as intended. . . . Neither the Federal Council nor the Christian ministry is leading us down the road to state socialism."

High-Priced Clergy Fares

An unexpectedly interesting discussion arose over a resolution expressing "deep appreciation of the railroad industry . . . and for the invaluable transportation courtesies granted the Disciples of Christ which have enabled us to extend our church activities in a way which otherwise would not have been possible." The resolution seemed to have a green light ahead when Robert Tobias, representative of the Disciples of Christ on the staff of the World Council of Churches, objected. He said: "If the convention approves this resolution, it thereby identifies its missionaries around the world

(Continued on page 1311)

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Clergy Crowd to Kagawa Meeting

700 Chicago Ministers Hear Japanese Leader Request Bibles and New Missionaries for His Nation

CHICAGO, Oct. 23. — Toyohiko Kagawa took this city by storm when he visited it late last month. So many Chicagoland ministers wanted to hear him that the noonday meeting scheduled for the Y.M.C.A. had to be moved to the Chicago Temple. An estimated 700 clergymen were present. In the evening Dr. Kagawa addressed an overflow audience at the same place. At the luncheon for social workers staged in his honor by the church federation, 150 had to be turned away. The famous Japanese evangelist told his hearers that it would be impossible for his nation to preserve its new constitution, which outlaws war, without the aid of the Christian gospel. He pleaded for hundreds of missionaries and 10 million Bibles for his countrymen. Asked whether he thought the Korean conflict would lead to another world war, Kagawa said No. "No nation, not even Russia, can win a war against the United Nations," he said. He declared that China is exhausted and cannot continue to fight.

Medical Society Decries Investigation

The Illinois state medical society is being investigated by the FBI on suspicion that it is violating federal antitrust laws. Following a similar investigation of the Oregon medical society, the justice department brought a civil antitrust suit which is now pending in the Oregon federal courts. Harold M. Camp, M.D., of Monmouth, secretary of the Illinois society, declared in a public statement that many physicians "will undoubtedly find it difficult to avoid the conclusion that the investigation ordered by the justice department is a reprisal against them for their interest and individual activity in national and legislative affairs." He said that the fact that more than 25 state and county medical societies have been similarly investigated within the last two or three years, "apparently without results," suggests "that such investigations are instigated primarily to punish or intimidate doctors and their professional organizations for their strong and determined opposition to the national administration's compulsory sickness insurance program."

Committee to Urge Legal Gambling

A statewide organization has been formed to seek to legalize bingo games and slot machines in private clubs, churches and charitable organizations in Illinois. Incorporation papers have been filed by the group, which has chosen the title "Club Committee." The members seek incorporation as a nonprofit organization. Directors are listed as Charles Blundell, Marshall; John Hogan, Aurora; James Hoffman, Freeport; John Hirsch, Joliet; Russell Roberts, Litchfield; Carl Mamman, Taylorville; Paul Madigan, Lincoln; Jack Sharkey, Elgin; and John P. Watkins and George Zock, Springfield. A spokesman declared that bingo games and slot machines "are not actually a form of gambling, but an interesting, indirect way of contributing to worthy and constructive causes maintained by clubs and churches." The group will try to get the signatures of 2 million citizens of the state on cards to support necessary legislation. Leaders of the movement declare that they have no connection with another organization, composed largely of professional gamblers, which is working to secure passage of legislation making licit all gambling in Illinois.

Parties Agree on 'Gateway' Poll

There is a chance that Illinois' antiquated constitution, which dates back to 1874 and is the source of many ills, may become susceptible of slow modification. A strong campaign has just been launched for passage of the so-called "Gateway amendment," which would permit as many as three amendments to be submitted in any general election. On four previous occasions bills of this nature have been defeated, even though in each instance a majority of those balloting on the proposition voted for it. The constitution requires a majority of all votes cast in the election for passage, and too many voters in effect cast negative ballots by neglecting to vote at all on the measure. Republicans and Democrats are united in support of the bill, and the campaign will use every sort of device to educate the people to cast the special ballots in its favor.

And So Forth

Members of the general commission on world service and finance of the Methodist Church, meeting in Chicago Sept. 27, were told that during 1949-50 the commission had received $13,797,050—almost $2 million more than was received during the preceding year. Bishop Clare Purcell of Birmingham, Ala., chairman of the commission, presided.

The White Circle League of America, which seeks to enroll white property owners who will agree not to sell their property to Negroes, is attempting to secure two million signers in Chicago to a petition to Mayor Martin H. Kennelly and the city council. The petition calls upon these officials to use the city's police power to "halt the further encroachment, harassment and invasion of white people, their property, neighborhoods and persons, by the Negro."

Bishop J. Ralph Magee of the Rock River conference of the Methodist Church dedicated the remodeled Methodist book store at 740 Rush St. here on Sept. 22.

Churches in the Chicago area have been asked by the civil defense committee appointed by Mayor Kennelly whether they can feed and house 200,000 persons in case atomic bombs fall on the city. The committee is organizing the city for the emergency which would result in case of atomic attack.

Bishop Magee has joined other Methodist bishops throughout the country in encouraging Methodist ministers to urge their parishioners to send letters and telegrams to Pres. Truman opposing the appointment of any official U. S. representative to the Vatican.

VIRGIL E. LOWDER.

Michigan Seats Negro Judge

Governor Appoints First of His Race to Bench—Kagawa Is Welcomed to the Automobile City

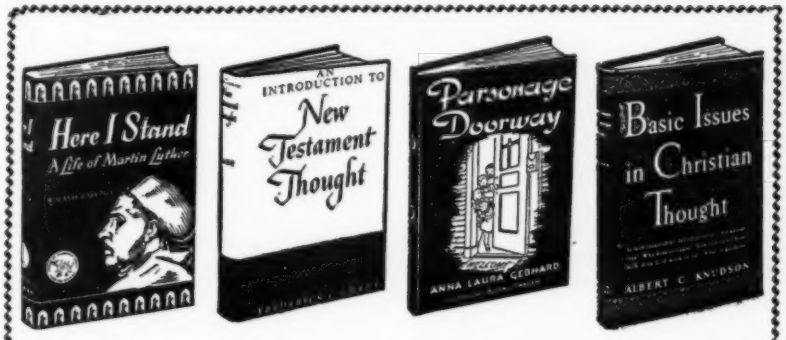
DETROIT, Oct. 20.—For the first time in its history, Michigan has a Negro judge. He is Charles W. Jones, appointed by Gov. Williams to fill a vacancy in recorder's court. The appointment was made a few weeks before the primary election in which Judge Jones led the field of 45 candidates and was one of the two men nominated for the main election. He received full support from all parts of the city. The *Detroit Free Press* hailed Mr. Jones' appointment as "another step toward breaking down the barriers of bigotry" and declared that the new judge will be "an honor to the court." Judge Jones himself attributed his nomination to "the good conscience and the basic decency of the people of Detroit." "I am realistic enough to know that the people didn't just vote for Charlie Jones," he said. "They voted as well for the essential rightness of the idea of Detroit's having a Negro judge on its criminal court bench." Judge Jones is a member of the Bethel African Methodist Episcopal Church.

Japanese Militarism Is Ended, Says Kagawa

"Japan is wide open to the Christian gospel," declared Toyohiko Kagawa during his recent visit to Detroit. "Send us as many of the right kind of missionaries as you can," he pleaded. "Our people are responding as never before to the challenge of Christianity." Dr. Kagawa asserted that the Japanese people are done with militarism and want a chance to pursue the paths of peace. He lauded Gen. MacArthur and spoke in approval of a United Nations police force as a means of stopping aggression. He addressed the annual Detroit pastors' union retreat at Nardin Park Methodist Church and spoke to 2,500 persons at an evening mass meeting in Metropolitan Methodist Church. The congregation gave him an offering, above expenses, of $1,132 for building a "Detroit chapel" somewhere in rural Japan.

Says All is Not Well in Israel

"Old Jerusalem is less than a city block from the new section which is held by the state of Israel, but the chasm of hatred and suspicion is a barrier as wide as the gulf of Hades," declared Perry E. Gresham in a communication to the *Detroit Free Press*. Dr. Gresham, pastor of Central Woodward Christian Church here, spent the summer abroad, staying in Palestine for a considerable time. He said: "Across the barriers of Israel stream nearly a million Arabs terrified by reports of atrocities by the Stern Gang during the war between the Arabs and Jews. Their deserted homes were destroyed to prevent return. Those who fled cannot come back. Today they are huddled in refugee camps where life is bleak and practically hopeless. There are refugees by the thousand on both sides of that bitter frontier that skirts the Sea of Gali-



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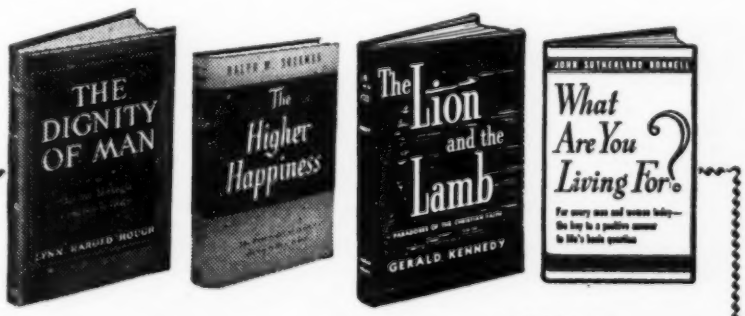

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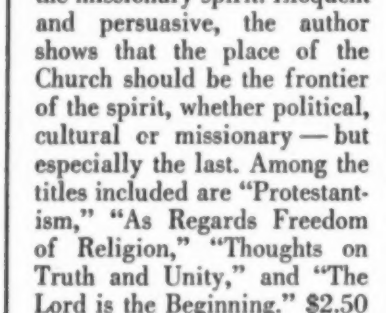

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lee and crosses the Jordan to divide Jerusalem." Dr. Gresham came back to Detroit gravely concerned over the general conditions in Israel.

Church Helped Educate Nobel Prize Winner

Detroit is rejoicing over the award to its native son, Ralph Bunche, of the Nobel peace prize. Though it is many years since Dr. Bunche left this city, he never passes through it without renewing his boyhood friendships. He is remembered as a brilliant pupil at the school which he attended. His mother died when he was a small boy and his maternal grandmother reared him. Robert Bradby, pastor of the Greater King Solomon Baptist Church, said Bunche's grandmother made him "toe the mark and study hard," Declared Dr. Bradby: "I am sure he would give her much credit for what she did to shape his career." Dr. Bunche was baptized by Dr. Bradby's father, who was at the time pastor of Second Baptist Church. The church helped to finance Dr. Bunche's education.

Good Business Methods are Essential, Says Bishop

"One of the things that cause dissension, quarrels and bad spirit in churches is lack of organization," declared Bishop Richard S. M. Emrich of the Episcopal diocese of Michigan at one of a series of meetings being held on better business methods for the diocese's 130 parishes and missions. "There cannot be a good spirit in a home unless the material basis of the home is sound," continued the bishop. "Holes in the roof and the youngsters sleeping in cold beds do not make for good spiritual life. . . . The same is true of the church. Find a church where there is confusion in finances and you will find a church where the people are at loggerheads." Using expert business and public relations counsel and the finest of equipment, Bishop Emrich is putting his clergy and lay leaders through stiff training in handling parish business affairs.

And So Forth

Clara Bryant Ford, widow of Henry Ford, died Sept. 29, aged 84. Funeral services were held at St. Paul's Cathedral with Michigan's Episcopal Bishop Richard S. M. Emrich officiating. A few weeks before her passing, she gave the diocese $1 million to build a new church.

Sextons, church caretakers and engineers in the Detroit area have an organization known as the Brotherhood of Church Custodians. This was begun by an Episcopal layman and is now sponsored by the Detroit council of churches.

Annetta B. Eldridge, associate executive director of the Detroit Y.W.C.A. since 1944, succeeds Helen D. Beavers as executive director. Miss Beavers is retiring after 35 years of service with the Y.W.C.A., six of them in Detroit.

Alexander M. Meikle, superintendent of the Detroit Congregational association for 23 years, has announced his retirement. He will serve as pastor of the Congregational Church at Palm City, Fla.

William M. Seabron was recently appointed administrative assistant to John C. Dancy, executive director of the Detroit Urban League.

G. Merrill Lenox.

C.W.S. Supplies Reach Korea

Church Relief Goods Being Distributed to Needy—Launch Movement to Help American Churches

New York, Oct. 16.—Over a million pounds of relief materials are now being distributed by a Church World Service team in Korea, according to Henry Appenzeller, newly appointed C.W.S. director for that country. In addition, he said, $100,000 worth of cotton, clothing, bandages, shoes and food is being provided the U.N. relief forces working in Korea. Dr. Appenzeller is here making plans for further relief operations by the Protestant interdenominational agency, and to organize a larger relief and rehabilitation team to meet the needs among the millions of Korean refugees. "As winter approaches the urgency of the relief situation in Korea becomes acute," he said. "There is urgent need for an expanded relief program in three main areas: housing, heating (including clothing) and feeding. With New England-type weather prevailing, I am most eager that we get organized before the zero weather arrives."

Church Support Program Set for November

A nationwide program of "spiritual rearmament at a time of great moral crisis" was forecast today by Charles E. Wilson, chairman of the Religion in American Life program. More than 3,000 communities are organizing religious campaigns throughout November, he said. "If we are going to shoulder the responsibilities as guardians of freedom," Mr. Wilson continued, "we must anchor our leadership to the spiritual values of religion. If we will seek for strength and guidance in the churches and synagogues of our choice, I am sure we will discover a new light and a new faith and new hope for the future. . . . We talk glibly about freedom of religion here in America. But freedom of religion should and can mean conscientious attendance and support of our religious institutions. To this end the annual movement, Religion in American Life, is engaged in a crucial work. Its objective is to emphasize the importance of all religious institutions as the foundation of American life and to urge all Americans to attend and support their church or synagogue."

People Are Starving In India

Reporting to Church World Service, Donald F. Ebright said: "I have just returned from a six weeks' tour of south India, where the food situation is still serious and the basic problems leading to hunger and discontent are rife. . . . In addition to this tragic need, there are the refugees in Bengal, the floods in the United Provinces, and the gigantic catastrophe in Assam—all adding to the stark fact that even in normal times India is not producing enough food for her people . . . . The cereal, vitamin tablets, medicine, milk and clothing which Church World Service has contributed to various areas during the past three years has been a great gesture and served grievous needs. But the acute needs and the seriousness of the

situation in India call for a greater gesture —a magnificent gesture."

Wood Retires; Rice Is Appointed

Leland Foster Wood, for 18 years secretary of the commission on marriage and the home of the Federal Council, will retire at the end of 1950, according to announcement by Samuel McCrea Cavert. The commission gave Dr. Wood a gift and adopted a resolution on behalf of the Federal Council in appreciation of his services. "Dr. Wood's years of service will stand the test of time because he has furthered the Christian family life of the United States of America, on which foundation only does a nation endure," said the resolution. Otis R. Rice, director of religious work at St. Luke's hospital here, has been elected executive secretary of the Federal Council's department of pastoral services. He succeeds Seward Hiltner, who headed this work for the council for 12 years and who this fall became an associate professor in the federated theological faculty of the University of Chicago. Mr. Rice, an Episcopalian, will also continue in his post at St. Luke's.

Laymen Conduct 30,000 Church Services

The national office of the Laymen's Movement for a Christian World claims that more than 30,000 ministers sat in the pews last Sunday while 45,000 laymen took over the pulpits and spoke at the services hereabouts. In near-by Westchester county churches these included a carpenter, a criminologist, a city judge, an attorney, a plumber, a city assessor, an electrician, a lumberman, a newspaperman and a professional singer. At St. Bartholomew's Protestant Episcopal Church here, Warren R. Austin, United States delegate to the United Nations; Myron C. Taylor, former personal ambassador of the President to the Vatican; and Rep. Walter H. Judd of Minnesota, led the service. Mr. Judd preached. He said that the Christian faith "is the only thing that gives us a chance to match the fanatic zeal and self-sacrifice of the Communists."

And So Forth

The General Council of Congregational Christian Churches announced this week the appointment of a committee on free church polity and unity to study ways by which free autonomous churches can enter into the movement for church union in America.

R. Millard Farrell was installed as minister of the Eastchester Presbyterian Church, the Bronx, Sunday.

The Interracial Fellowship of Greater New York held an interdenominational service of fellowship at Broadway Tabernacle last Sunday afternoon. The meeting marked the beginning of the eighth season of the fellowship.

Dom Gregory Dix, prior of the Anglican Benedictine abbey at Burnham, Bucks., England, with the aid of 24 laymen, demonstrated the liturgy of Christians in the year 200 A. D. at St. George's Protestant Episcopal Church here this week.

An appeal to Pres. Truman and Secretary Acheson, urging the U. S. government to "remain firm" in not recognizing the Communist regime in China, was issued here this week over the signatures of 200 clergymen, missionaries and laymen, many of whom have spent years in the Orient.

J. HENRY CARPENTER.

Theology Today

Volume VII **John A. Mackay, Editor** **Number 3**

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Churches Confer On Government

Virginia Council Convenes Meeting on Good Politics—Kagawa Attracts Great Crowds in Richmond

RICHMOND, VA., Oct. 17.—The Virginia council of churches brought clergymen and laymen together at the University of Virginia, Charlottesville, Oct. 5-6 for a conference on church and good government. At its conclusion the findings committee reported, with the agreement of the conference, that "all matters vitally affecting the welfare of persons anywhere in the world are, and of right ought to be, the concern of the Christian community." It warned that "the Kingdom of God must never be identified in the minds of Christians with any previous or present governmental system, social situation or economic arrangement." Ministers, it declared, are obligated to proclaim boldly the principles of the Christian faith; laymen have the duty to inform themselves on political issues and give consideration to proposals, no matter what their origin, for betterment of conditions.

Criminality of Public Officials Denounced

Hornell Hart, professor of sociology at Duke University, addressed the conference, denouncing "glaring betrayals of Christ's ideals by a public official close to the President of the United States." He said that "open criminality has been widely prevalent among American public officials" and cited the election to the mayoralty of one of our largest cities of a convicted criminal. Francis Pickens Miller called for the "restoration of a genuine two-party system in Virginia," saying that the "one-party system which has obtained in this state for many years is repugnant to Christians." Other speakers were Pres. Colgate W. Darden, Jr., of the University of Virginia, F. Ernest Johnson of the Federal Council of Churches, Fred O. Wygal of the Virginia state department of education, Armistead L. Boothe, member of the Virginia house of delegates, and a member of the C.I.O. Chairman of the findings committee was Prof. Raymond E. Morgan of Lynchburg College.

Expand Reformation, Says Buttrick

George Buttrick of New York recently addressed the Richmond Protestant ministers' association (interracial) in an informal discussion of Protestant issues in the United States. He said that Protestants should study and teach the principles of the Reformation and instruct their children accordingly. He cited the fact that the Gospel of Matthew was written long after the Epistles of Paul, that in Paul's Epistles no reference is made to Peter's primacy among the apostles, and that Paul's appeals to the Jerusalem church were to James, not to Peter, as the head of the church of which Jesus' mother was a member. The address was heard by a large assembly of ministers, Negro and white.

Kagawa Says Unions Meet in Churches

Toyohiko Kagawa recently visited this city as the guest of the ministerial union and addressed 3,000 people in the Mosque. He also spoke to the students of Union Theological Seminary and the Presbyterian General Assembly's training school, and to the general public in Grace Presbyterian Church. Christianity "is making great progress since the war" in Japan, he said. Six of the 13 new cabinet officials appointed when the Labor party won the election three years ago are Christians. He added that for the first time there are now labor unions in Japan. They hold their meetings in Christian churches and have 7.5 million members. He told his audiences that "the love of Christ must be the basis for the new Japan" and reported that 2 million copies of the New Testament have already been printed and 10 million more will be printed in Japan next year. "The American occupation of Japan is the most peaceful military occupation in the history of the world," he concluded.

Baptist Missions Enter 14 Fields

The Southern Baptist Convention's Foreign Missions Board, located here, has adopted a recommendation from its executive secretary for an operating budget of $4,528,000 for 1951. This is an increase of approximately $1,100,000 over the budget of three years ago, when the convention authorized an expanded mission program. The enlarged budget is necessary to support the largest number of missionaries that the Baptists have ever had under appointment on foreign fields. That number will be raised to 793 missionaries in active service. Dr. Rankin, the executive secretary, said the board has entered 14 new areas since the program was authorized.

And So Forth

The Southern Baptists of Orange county, Virginia, are leading a series of union cooperative services. Paul B. Watlington, Jr., minister of the Orange Baptist Church, is the organizer. A four-phase program of evangelism has been inaugurated by the people of all the denominations in the county, each church conducting its own services but under a cooperative program.

Union Theological Seminary, Presbyterian, U.S.A., institution in this city, reports the largest attendance of students in its history, some 20 per cent higher than last year. William McIlwaine Thompson, pastor of the Presbyterian church at Hampton-Sydney College, spoke to the seminary students at the opening session.

Arthur Sweatser, a United Nations official, declared at Martinsville the other day that the United Nations' fight against aggression may be the turning point into an era in which men will "very largely outlaw war as we have always known it." He spoke at an American Legion ceremony, under the United Nations flag.

FREDERICK W. BURNHAM.

Presbyterian Pastors Given Salary Increases

Ministers in the Presbyterian Church, U.S.A., have received salary increases averaging 27 per cent within the past two years, according to that denomination's Board of Pensions. Average salary is now $3,988 a year. Highest average salary is in the Michigan synod, $4,705.

Millions Move From Pakistan

Moslem State Policy Creates Social and Economic Chaos—Christians Slowly Making Progress

DACCA, EAST PAKISTAN, Sept. 6.—Pakistan's determination to establish an Islamic state has far-reaching consequences which are to be seen in East Pakistan, separated by 1,500 miles from the capital and from the rest of the nation, yet containing 60 per cent of its population. A minimum of 10 million refugees have crossed the borders each way between India and Pakistan during the past 3 years. The hostel here at Dacca University, which formerly housed 500 Buddhists, Hindus and Christians, now houses 40, and most of these will have no successors when they graduate. Prior to 1947, about 75 per cent of the faculty was non-Moslem. Now the proportion is 80 to 90 per cent Moslem, and only one Protestant student is in the university.

Unemployment Rises From Partition

Jute, formerly processed in West Bengal, is now shipped abroad unprocessed, while Calcutta's jute mills stand still. Coal mines in West Bengal are idle while near-by industries import coal from Poland and England. Pakistani plead for American economic aid to cut down unemployment "and to prevent our going communist." "The millions of unemployed," they say, "are fit subjects for communization." The editor of the *Pakistan Observer* said to this correspondent: "While Islam is a partial defense against Marxism, economic need can make communists of any of us." Pres. Sukarno said a few months ago: "The preservation of democracy in Pakistan is conditioned upon useful employment of our people. Full employment requires industrialization; we cannot industrialize without American help."

Christians Victims Of Riots?

Many Christians were among the refugees who fled to India at the time of partition, August 1947, and during the riots early in 1950. They fled not because they were being treated as "infidels," since both Jews and Christians are regarded by Moslems as followers of the "Book," i.e., the Old Testament. Christian converts in India have been primarily from the Hindu community (especially in the mass movement areas), and in many places are identified with that community. A Christian house in a Hindu village is not immune to destruction should the village itself be destroyed. So, in the event a Hindu village flees, Christians usually accompany the other residents. Two Christian travelers, taken into custody by a Moslem band, after having convinced their captors that they were Christians, were escorted to the Baptist mission in Dacca for protection.

Christian Opportunity Not Closed

Missionary G. H. Brown, reporting on the Christian outlook in Pakistan, says, "While there is no startling advance to report, we are not merely standing still but are indeed progressing." Some Moslem students demonstrate interest in Christianity. One of the Christian professors at Dacca University reports that students come to him with questions concerning such matters as the Trinity. Moslems may be seen in the public church services. Says I. G. West: "Our future task is to help the church to a true understanding of the faith and spiritual needs of the Moslems, and how to present the Christian message to them." All Christian workers who were questioned as to Christian prospects in Pakistan reported that the situation is not as bad as they had expected it would be. The issue as to whether

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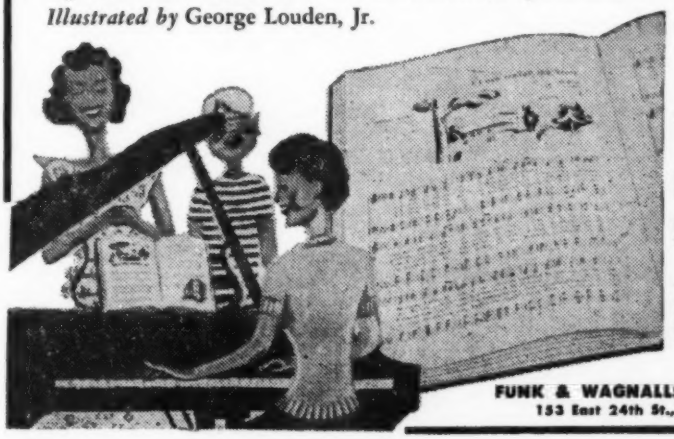

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Pakistan will adopt a liberal or an orthodox interpretation of the Koran has not yet been finally decided.

Tensions Growing Between East and West

East Pakistan (East Bengal) is so widely separated from West Pakistan that unification of the two parts will not be easy. Whereas West Pakistan is learning to speak Urdu, most East Pakistani speak Bengali. Again, a disproportionate number of government officials are recruited from the West, which causes many Easterners to complain of "taxation without representation." Goods which must come to East Pakistan by air and in bond are prohibitive in price. Goods brought in by ships traveling from Karachi (the Pakistan capital) to Calcutta and thence up the rivers, are weeks on the way. Administrative delays and discrimination are another reason for dissatisfaction here, and this prejudices the national government's chances of success. Finally, because of its proximity to Burma and China, communism in East Pakistan is a factor not to be discounted. The one thing common to all Pakistani is the Moslem faith.

And So Forth

A training school for teachers of adult education has been opened here at the American Friends Service Committee's hostel. This is the only school of its kind conducted in the Bengali language. Charts for teaching illiterates have been worked out on the Laubach method by Mr. Bivir, director of the school.

Fifteen Christian families, most of them connected with the department of railways, were recently transferred to Dacca. This group evidences the fact that Christians can and do hold official and semiofficial jobs.

Owing to shortage of funds and teachers, 3,000 primary and 500 secondary schools in East Pakistan have been closed. St. Gregory's, the Roman Catholic school in Dacca, has lost many of its Hindu staff.

WINBURN T. THOMAS.

Nehru Survives Test

India Congress Party Sustains Prime Minister—Demand National Unity

TIRUVALLA, TRAVANCORE & COCHIN, INDIA, Oct. 2.—The new constitution of India and the leadership of Prime Minister Nehru were victorious in the annual meeting of the 56-year-old Congress party, which was held last month. Some opposition was threatened by certain Hindus to the secular nature of the Indian state as defined by the constitution. Nehru demanded a clear endorsement of his policy, which calls for a secular state, for an agreement with Pakistan on minorities questions, for new economic measures permitting both nationalization and private enterprise and for an attitude of independent conciliation toward other nations. The 3,000 delegates to the meeting from all parts of India sat for 10 days, discussed issues with Nehru and leading ministers of the central and provincial governments, and finally endorsed the government's policies of nondiscrimination against minorities, the development of a welfare state, resistance to aggression in Korea and support of U.N. efforts for peace. The next general election will be held in 1951. Until then, the present government seems certain to continue.

Foreign Nations Must Abandon Possessions

Speaking on the resolution adopted by the Congress party that foreign possessions in India should be incorporated in the republic of India, Pandit Nehru said that these possessions must necessarily pass to India. "It is quite impossible for us," said Nehru, "to agree to any distant foreign powers' having a foothold in India in this way. In spite of much provocation, we have deliberately not taken any steps which might lead to trouble. We have sought a peaceful solution and we shall continue to seek a peaceful solution, in spite of all the provocation we have had."

Indian Classic Being Edited

The monumental task of preparing a critical edition of the Mahabharata, our great epic, which was undertaken some time ago by the Bhandarkar Oriental Research Institute of Poona, has made considerable progress. Already 7 of the 20 volumes to which the edition will run have been published. The entire work, representing 50 years of labor on the part of Oriental scholars, will be ready by 1960 or 1962. Among the important Mahabharata manuscripts consulted by the institute are the one in Kashmiri characters which is preserved at the Bibliothèque Nationale in Paris and the one in Maithili characters which is the property of the Nepal government.

Archaeological Studies Progressing

The gulf which separates the Indus valley civilization of the third and second millennia B.C. from the culture of the historical times of the fourth and third centuries B.C. is being overcome by the efforts of the archaeological department of the government of India. The trial excavations recently carried out at Tilpat, near Delhi, reveal that the site was under occupation at least as early as the seventh century B.C.

Three Requisites for Peace Named

At an interparliamentary union conference attended by delegates from 30 nations, which recently met in Dublin, G. V. Mavlankar, speaker of the Indian parliament, said there were three prerequisites to world peace. The first is the leveling-off of the extreme differences in living standards in a world made very much smaller than it was 50 years ago. The second is the development of a world outlook in which humanity is regarded as a whole. The third is the redirection of history so that it becomes a record not of wars but of human progress.

Estimate Number Of Outcastes

The government has estimated the number of members of the scheduled castes (the "depressed classes") in all the states of the Indian republic to be 49.837 million as of March 1, 1950. The total population of these states is 332.95 million. According to the provisions of the constitution, the scheduled castes will have seats reserved for them for ten years in the various legislatures.

P. OOMMAN PHILIP.

Famine Again Afflicts India

Two-Year Drought Brings Starvation to Madras—Scots Are Printing More Bibles for Africa

EDINBURGH, Oct. 16.—Speaking recently to the women's missionary committee of the Church of Scotland, Miss E. B. Miller of Madras told of the terrible conditions in the villages around that city due to two seasons' drought. There has been no rice harvest and many villages have been deserted because the last drop of water and the last bite of food had disappeared. The villagers have even swept the ground for every grass seed and every snail and insect. Many are slowly starving to death. Miss Miller appealed to Scots to remember, when they sit down to their plentiful meals, those who have nothing.

Scotland's Oldest College Celebrates 500th Year

The celebrations to commemorate the 500th anniversary of the founding by Bishop Kennedy of St. Salvator's College of St. Andrews University—the oldest college of our oldest university—were the occasion for "praising famous men and the fathers that begot us." Queen Elizabeth, herself a Scotswoman and an honorary graduate of the university, in proposing the toast to St. Salvator's, addressed herself to the future. First, she said, in these days when freedom is greatly curtailed and regulation almost universal, do not lose your own individuality; "it is your most precious possession." Second, "never be content with what is mediocre and ugly. You may sometimes have to accept it, but never be content with it." The *Scotsman* commented that in these words is enshrined the essence of true education.

Collegiate System Spreads Abroad

In his remarks on the same occasion, Sir James Irvine, principal and vice-chancellor of the college, said that it was remarkable that the collegiate system, which developed naturally in England when the Middle Ages were drawing to a close, should have been found adaptable to the changed conditions of this strange 20th century world. Harvard and Yale and other schools, he pointed out, have adopted collegiate subdivision, which seems the only safeguard against educational mass production and the only sure way to preserve the master-disciple relationship in higher learning. George S. Duncan, head of the theological college of St. Mary, said that much that passes for education in this secularist age is scarcely worthy of the name. "Too often it limits itself to some portion of the circumference of human life and is wholly indifferent to the center. No more urgent problem confronts the governing bodies of the universities than that of discovering for our day, as Kennedy did for his, how university education can be made to contribute to the development of life as a whole."

Religious Illiteracy A Problem

A joint conference of religious educators and school teachers met this summer at St. Andrews University to consider what to do about religious illiteracy. It pondered the question why our young people retain so little of what they learn in the schools, where religious instruction is universal. In addition to the school staffs, ministers or priests come as voluntary instructors, and in 99 cases out of 100, headmasters cooperate with them in a most friendly way. How is it then that so many pupils emerge from 9 to 10 years of religious teaching so ill informed in this field that they sometimes seem almost totally ignorant? One teacher at the conference shrewdly observed that perhaps the schools are not entirely to blame, for our society makes no provision for keeping alive the religious interests of adolescents in their post-school years, and such neglect over a lengthy period can result in an astonishing hiatus.

Bible Needed in 1,000 Languages

While it is true that the Bible in whole or in part has been translated into 1,120 languages, there still remain 1,000 languages to be dealt with. The literacy campaigns sponsored by the International Missionary Council and headed by Frank Laubach are now teaching about 25 million persons annually. But with many places, notably Africa, being flooded with communist literature, it behooves the churches to try to satisfy the hunger for the Word of God. For Africa the Bible Society of Scotland is printing this year 400,000 Bibles and New Testaments in six languages.

And So Forth

W. P. Livingstone, one of the greatest Scottish journalists, died recently in Aberdeen in his 86th year. He was editor of *Life and Work*, the organ of the Church of Scotland, and before that was the London *Times'* correspondent in America and chief subeditor on the London *Evening Standard* and *Evening News*.

This autumn has also seen the death of Charles W. G. Taylor, minister of St. George's parish here and former moderator of the General Assembly, a man of great strength of character, clearness of mind and persuasiveness of speech.

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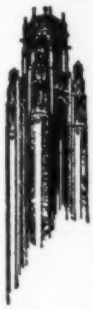

Do you know that half a million people are committed to mental institutions and countless others are on the border line? In addition, many other people need counseling.

What can religion do to help? At Chicago Seminary's twentieth Annual Ministers' Week, January 22-26, DR. KARL MENNINGER of Topeka, Kansas will give the answer—a pioneer in the field of psychiatry. DR. MENNINGER has had a rich background of experience, including special service in World War II. As the author of *The Human Mind*, *Man Against Himself*, and co-author of *Love Against Hate*, consultant in the Division of Mental Health for the U. S. Pacific Health Service, DR. MENNINGER speaks with authority.

Reserve the dates, and watch for further announcements.

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Evangelism Put First on Docket

Methodists and Baptists in Philadelphia Region Told that Present Is Time of Great Opportunity

PHILADELPHIA, Oct. 17.—"The spiritual upsurge in the world has begun. This is the greatest year the church has ever had to go through the door of opportunity." So said Bishop Fred Pierce Corson to pastors and laity at the district rallies of the Methodist Advance for Christ. At the Northeastern jurisdictional conference on evangelism at Ocean City, N. J., plans were discussed for an all-around evangelistic program this fall and winter. E. Stanley Jones appealed to district superintendents, pastors and laity for "contagious Christians" and called the evangelistic trend one of today's most hopeful movements. The four districts of the Peninsula annual conference have been holding an evangelistic advance, which will be climaxed on Oct. 22 by a 15,000 rally in the Wilmington, Del., baseball park. A large number of Methodist ministers from the Philadelphia area will participate in an evangelistic campaign Nov. 4-11 in the Syracuse area. Under the United Evangelistic Advance, Baptist ministers in Philadelphia have been holding a series of half-hour noon street meetings downtown at the crowded corner of Broad and Chestnut streets. This is another indication that the churches in this region are moving into a period of unusual evangelistic effort.

Pennsylvania Counts Its Honors

This is Pennsylvania Week. This commonwealth ranks first among the states in the number of its churches (13,400) as well as in the number of accredited colleges and universities, total mileage of state highways, production of coal, coke, iron, steel and textiles, and in the amount of money spent on new plants and equipment. Gloria Dei Church, the oldest in the commonwealth, still stands in South Philadelphia close to the Delaware river and is celebrating its 250th anniversary. The suburban Friends meeting at Moorestown, N. J., has also reached the two and a half century mark. Among the 25 eminent former Pennsylvanians honored this week by receiving a Pennsylvania Ambassador award is Dr. Esther Shoemaker, surgeon and superintendent of the Ellen T. Cowen Memorial hospital, Kolar, South India, where she has been a Methodist medical missionary for 23 years. A native of Norristown, Pa., she was nominated for this citation by the Conshohocken, Pa., woman's club. Others among the 25 were Hedda Hopper, Ethel Barrymore, Pres. Dodds of Princeton and Pres. Dickey of Dartmouth.

Pendle Hill Celebrates

Pendle Hill at Wallingford, Pa., fostered by the Friends, is observing its 20th anniversary with addresses by Henry J. Cadbury of Harvard and Heberto Sein of Mexico. A Pendle Hill fellowship has been formed among all who have studied there. In the past decade 1,500 have been there as students or trainees under the American Friends Service Committee. A far greater number have attended conferences in this suburban retreat with its "outward charm and inward grace." Based on the experimental and open to all denominations, it has been called many names: graduate school, folk school, wayside inn, religious house, ashram, international community, haven of rest, school of the prophets, laboratory of ideas, fellowship of cooperation. Howard H. Brinton is the gifted director.

Committee Assumes Pugh's Task

Following the fatal and lamented accident to William Barrow Pugh, the office of stated clerk of the Presbyterian General Assembly has been taken over by an executive committee of the General Council until the next meeting of the General Assembly at Cincinnati in May. This committee is composed of Hugh I. Evans, S. C. Slaymaker, Mrs. J. H. Brown, C. E. Barbour, Judge H. E. Millen, with Harry Barraclough as secretary. With a net gain of 61,831 and 118,950 new communicants last year, the membership of 2,391,967 is the largest in the history of the church. Presbyterian ministerial candidates, including those still in college, now number 1,858.

And So Forth

"Peace is the most important job we have," declared Pres. Gilbert F. White of Haverford College at a joint forum on Oct. 13, when Sir Benegal N. Rau, head of India's delegation to the U.N., discussed the Nehru proposals. Roy Reuther of the

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U.A.W. explained the Reuther plan, James P. Warburg gave a business view and Clarence E. Pickett of the A.F.S.C. advanced some Quaker proposals.

Westminster Press has announced a fourth $7,500 fiction award contest, with June 1 as the deadline for all manuscripts.

Elizabeth Gray Vining has resigned her position as tutor to the crown prince of Japan and is returning to America. Esther B. Rhoads, principal of the Friends School in Tokyo, has been asked to give the crown prince two hours of lessons each week.

Ground has been broken for the chapel and the music hall at Eastern Baptist Seminary, Overbrook. At the convocation C. Adrian Heaton spoke on "Theological Education Today." At Crozer Theological Seminary, George W. Davis gave the matriculation address on "Liberalism and a Theology of Depth."

E. E. Grice of the U.P. Board of Foreign Missions is on a five months' visit among the mission fields of Pakistan, India, Ethiopia, Sudan and Egypt.

Howard M. Morgan has been installed as pastor of Chambers Wylie Memorial Presbyterian Church in this city.

The time has been extended for the campaign for $150,000 for a new Protestant Chinese church, for which half has been raised.

Philadelphia Consumer Services Cooperative has inaugurated a funeral advisory service with Dewees F. Singley of Mt. Hermon Evangelical and Reformed Church as director.

F. P. Stocker of Bethlehem, Pa., has been re-elected for his fourth successive term as president of the eastern district of the Moravian Church, Northern Province.

CHARLES DANIEL BRODHEAD.

DISCIPLES CONVENTION

(Continued from page 1301)

with the purposes, ideals and methods of American railroads. That may be a costly price to pay for clergy fares." He said such fares amount to *de facto* railroad subsidies. The convention at first supported Tobias and voted the resolution down, but later, probably as the result of behind-the-scenes maneuvers, changed its mind.

Crusade Short of Goal

Other actions of the convention called for strengthening the United Nations, a restudy of the functions of the convention, and a study of the convention's relationship to the chaplaincy. A good many things were said concerning the failure of the three-year "Crusade for a Christian World" to reach its goal of $14 million. At present only the halfway mark has been reached, with but four months to go. Churches which have accepted financial goals have unpaid balances of $3.7 millions.

The proposed Disciples-American Baptist union seems to be languishing. It was noted here that three Baptist speakers—Theodore F. Adams, Mrs. Leslie F. Swain and Luther Wesley Smith—refrained from mentioning the subject in their addresses. Meanwhile Disciples are concerned about plans for their next meeting, which is tied up with this uncertain matter. Simultaneous national conventions are planned for Chicago in 1952, with some joint sessions. After prolonged labor, the time and place committee was left to decide whether the Disciples will meet in one fall convention in 1951, which would take the wind out of a spring 1952 meeting with the Baptists, or hold regional meetings.

HAROLD E. FEY.

Quakers Issue Voting Record As Guide in Election

In preparation for the Nov. 7 elections the Friends Committee on National Legislation, in cooperation with similar bodies of the American Baptist and Congregational Christian churches and the Methodist Women's Division of Christian Service, published the record of votes cast in both houses of Congress on 16 key pieces of legislation during the recent session. Copies can be obtained from the Friends Committee, 1000 Eleventh St., N.W., Washington, 1, D. C.

Celebrate Long Presidency at MacMurray College

Central Illinois made the celebration of Pres. C. P. McClelland's 25 years as head of MacMurray College, Jacksonville, a gala event. During Dr. McClelland's quarter-century administration MacMurray has acquired one of the most attractive women's college campuses in the country, while the academic standing and the enrollment have gone up together.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Adam and Evalyn (British; Rank) Stewart Granger, Jean Simmons. *Comedy.* Entire course of debonair gambler's life is changed after he promises dying friend to redeem latter's teen-age daughter from orphanage, care for her—particularly when, after two years in a Swiss school, the ugly duckling is transformed into a swan. A story very predictable from the start, *in no way distinguished, but beguiling.* It views illegal "society gambling" with immense tolerance. M,Y

The Happy Years (MGM) Leo G. Carroll, Darryl Hickman, Dean Stockwell. *Drama.* How pint-sized, mischievous boy arrives with chip on shoulder at school famous for character building, tries to be a pain to everyone but at last learns how to behave so he will be accepted by his fellows. Based on "The Lawrenceville Stories" of life in a boys' school, this is handsomely photographed in technicolor. Rather loosely put together, often repetitious, but *good juvenile fare.* Does a good job of combining comedy and more serious material. M,Y,C

Three Secrets (War.) Patricia Neal, Eleanor Parker, Ruth Roman. *Drama.* A boy, only survivor of plane crash, is trapped on mountain ledge. The newspapers reveal that he is an adopted child, and that this is his birthday. Thereupon three women arrive to wait out the rescue, and flashbacks tell why each fears he might be the child she left at local orphanage five years before. Patness of detail, coincidences, give story a concocted, *prearranged air,* but the whole is *effectively presented* for emotional impact, holds interest to the end. M,Y

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Beaver Valley, Cheaper by the Dozen, Cinderella, The Jackie Robinson Story, Stars in My Crown, Summer Stock, Three Little Words, The Titan.

For Mature Audience: Battleground, The Bicycle Thief, The Big Lift, The Broken Arrow, Fame Is the Spur, The Gunfighter, Hamlet, The Hasty Heart, The Men, Mystery Street, No Sad Songs for Me, No Way Out, The Red Shoes, A Run for Your Money, Samson and Delilah, The Third Man, Three Came Home, Twelve O'Clock High, The White Tower, The Winslow Boy. 11-1-50

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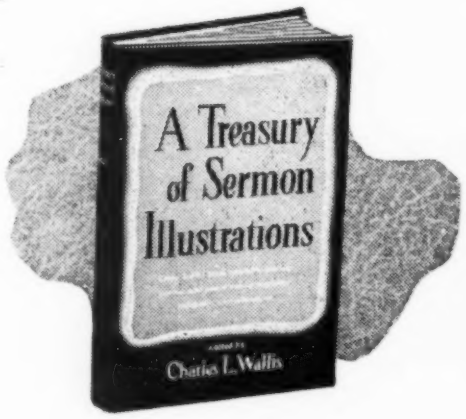

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